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Digest

of ideas and ideals

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A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEA

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

APRIL, 1961

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man t day, must include a more complete philosophy of n ture and of life than it has heretofore. Blind fait ritualism and dogmatism, are idolatrous in nature a a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must n depend upon mere speculation, but must be supporte by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand i outlook beyond sensory perception, beyond the m terialistic concept of laws and forces of nature. Scien must extend its investigation into the hidden, spiritu and psychic powers and functions in man.

The practical spirit of the age demands a synth sis of religion, philosophy and science or **divine wisdo** —an all-inclusive term for the interrelationship of th trinity. Webster defines **wisdom** as "ability to judg soundly and deal sagaciously with facts, especially a they relate to life and conduct; scientific and phil sophic knowledge with the capacity to make due use it." **Divine**, he defines as "pertaining to or proceedin from God" or **Nature**. The latter, he defines as "equi alent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

The Harmonious Life

Emily Lemke

THOUGHTS, THOUGHTS! Is not the whole world, the universe, the thought of the Divine, the Infinite, reflected in the human soul? And yet how different the reflection in each single mind! For are we not as so many panes of glass through which, if kept clean, the light of the spirit may shine in numberless combinations of iridescent colour? As in a kaleidescope the picture changes, so change the pictures of our thoughts; and yet a thousand times faster, thoughts fly through the mind almost unperceived. Reader, dost thou at times arrest them in their flight and say, "What art thou, whence comest thou, thou bird of passage?"

★

That which we call reality—these pictures impressed on our minds by the external world—are they day-dreams, sad or sweet, that will be forgotten or partially wiped out by sleep or death? Or are thoughts a structure, ethereal, yet more lasting than a house of stone that thou shapest, O man, thou master-builder?

★

Our past is what our present makes it. What we are determines the value of our past. And the future? Ah, how sweet to dream, and, dreaming, make our dream-world true! With vision focussed on some fair ideal, resplendent in beauty and loveliness, the soul vibrates and throbs in harmony with the Divine. No weak, no aimless drifting backwards or forwards, but longings, fancies, sweet imaginings, intense with life, urging us on to ever-increasing effort, and to hopes fulfilled.

Once having recognized our goal, and set before ourselves some purpose worthy of attainment, we must ever continue to foster thoughts of this fair ideal and concentrate our minds on its perfection and beauty, that in and through us it may take form in all the things of our daily life.

★

The Divine manifests itself to us through conscious or unconscious aspiration, and we should, therefore, not let our thoughts dwell on ugliness and evil, unless we feel within ourselves the power to rectify the same, for as long as our thought is beautiful, our word and deed will be beautiful also. We should glean beauty whereso-ever we go, that we may sow joy from the fruits of our gathering.

★

The world is to each one of us what our senses, intellect, and experience make it, and the facts and impressions we gather within the store-house of our minds are the material wherewith we build our lives, the quality of which is the measure of our worth. There are rules of conduct by which man governs his life, which may be swept away by some over-mastering passion or temptation; but there are some things a well-trained mind (of which self-control and consequent repose of manner are the surest signs) cannot do, because they are against its very nature.

★

The object of our education should be to place before us such knowledge and ideals as shall give us a broad and wide understaning and fit us to make our judgment as free of prejudice as possible.

Is it not strange that so much time, energy, and thought should be wasted on ill-feeling toward those who have never done us any harm, those who, perhaps, we scarcely know, of different race, country, or creed to ourselves, whom we dislike by reason of our prejudice alone? Difference of tongue, of worldly interests, of superficial customs that we keep alive by means of prejudice or

patriotism, serve but as barriers to divide soul from soul, and prevent that free intercourse between man and man which would mean mutual understanding, appreciation, and consequent "peace on earth, and good-will towards men."

★

A personal element colours our every experience, and determines the nature of our beliefs, opinions, and sufferings. Each word we say bears the stamp of the thought that vitalizes it, and what we do is, invariably, a faithful picture of what we are. Even the health of our bodies, our appearance, and the work we do, bear the impress of our minds, for our outer is the echo of our inner life, and proclaims the same, however carefully we may try to conceal it. An unbalanced mind cannot give forth a chord of purest harmony; it must express the discord that reigns within, for the untrained and unbridled emotions are as incapable of good as the untrained intellect. There are those who believe that the fulness of life lies alone in variety and scope of emotional experience. This can, however, be of but little value apart from the criticism and control of the intellect. To attain the highest human ideal—the harmonious working together of all the faculties—neither reason nor the emotions may rule supreme, but both together, and each in the right place and proportion. Also the marriage of soul and body must be on terms of equality to produce perfect harmony. Both soul and body have claims which may not be neglected, for even as spiritual power gives strength to the body, so also physical vigour gives force to the soul.

The body is no "prison house," but the crucible that holds the gold, a necessary tool, more or less fine, greatly according to our own making, by the aid of which the spirit grows and reveals itself to man.

★

Although the Divine can but become manifest to our present consciousness through some form or shape of more or less dense

matter, yet even the most subtle expression of the Divine that we know—colour, form, and harmony of sound—are bound within the limits of time and space, and are conceptions limited by our physical perceptions. They may, however, not be, as they appear to us now, indispensable attributes of Divine truth and beauty, but necessary symbols of things that we, so far, can but vaguely sense, and which we may learn to understand more and more perfectly as our consciousness of the Divine grows, with the refinement of our intuitive feeling, and the development and growth of our knowledge, purity, and wisdom. Which of us is fit for heaven, or could even draw a mental picture of an after-life for the soul made perfect? Must not the soul first have developed to a perfection far beyond our present comprehension, have acquired a capacity for a refinement of enjoyment far beyond what even the most sensitive of us at present can conceive to understand of perfection of bliss?

★

Even as we have developed faculties unknown of, and probably far beyond the wildest dreams of our ancestors of long ago, so have we within us latent psychic faculties that future ages will unfold, which, however, even now, are more developed in some than in others. There are those endowed with special powers to see beauty of sight or of sound, and again others gifted with a marvellously keen perception of spiritual loveliness, but we very rarely find both united in one individual.

★

How much more the sense of aesthetic beauty is developed in some of us than the sense of spiritual beauty! The great moral and spiriutual geniuses of humanity, like Christ, like the Buddha, see and prove, that the most perfect expression of the Divine is ineffable, and can only be expressed and experienced by a stainless heart. To *be* something beautiful is infinitely more difficult than to *do* something beautiful, and absorbs each moment of a lifetime. What could excel in beauty the life of Christ and his glorious death, his

ecstasy of faith and passionate love of truth without the least hope or thought of self-glorification? No manifestation of the Divine on earth has shown us more perfect success, evergrowing and extending, than this, at the time, apparent failure.

★

Although the perfection of beauty must be pure, above all things it cannot be passionless, or cold, for the love of truth and beauty, like all true love, is a passion of more or less intensity. Even as all colours unite in one ray of purest white, so every shade and colour of true beauty unites in perfect purity, and he who purifies his own heart, purifies and beautifies the whole world. The spirit of the universe is, in each human being, subjected to the influence of different surroundings in all and every direction, and no one being can rise without lifting the whole of which he is but a more or less infinitesimal part.

Wind, Sun and Natural Steam

New Sources of Energy Challenge Man's Ingenuity To Harness Them

DEVICES CAPTURING ENERGY from the sun furnish hot water in Japan for some 350,000 homes, mainly on farms. A wind-driven power unit developed in the Soviet Union provides electricity for villages and collective farms. Geothermal energy-producing plants in central Italy supply the electrified Italian railroad system with two thirds of its required power.

The constant heat of the sun, the varying force of the winds, the submerged steam in the earth—all are natural sources of energy available to man if he can but harness them. Such harnessing has been a challenge since early days.

In April 1959 the Economic and Social Counciil of the United Nations considered that research in the practical utilization of solar energy, wind power and geothermal energy had reached a stage at which the pooling of results achieved could, through an international conference, yield especially interesting examples for areas which lack conventional energy sources.

Then in August 1960 the Council decided to convene a United Nations Conference on New Sources of Energy to examine practical problems and experience in the utilization of solar energy, wind power and geothermal energy with especial reference to the problems of the less developed countries. The conference will be held, at the invitation of the Italian Government, in Rome from August 21 through 31, 1961.

The adjective "new" in the title of the conference applies to the methods recently devised for the exploitation of energy sources rather than to the sources themselves, which are as old as the earth. It also refers to the new significance these sources have in times of sharply increased demands for energy.

The conference aims at bringing together experts in the fields of solar energy, wind power and geothermal energy as well as persons interested in energy development in general, to provide participants with up-to-date information on progress achieved and to enable them to exchange views and experience relating to practical problems, potentialities and limitations in utilizing these three sources of energy, especially in areas lacking conventional energy sources or facing high energy costs.

The participants, who will attend as individuals and not as representatives of governments, will emphasize applications of these forms of energy rather than scientific principles or basic research. The conference will give prominence to lines of action which have already led, or are about to lead, to commercial energy applications.

Its agenda provides for two parallel series of technical discus-

sions: one basically on the utilization of geothermal energy, wind power and solar energy for power purposes; the other on solar energy for purposes other than power.

Solar energy has been given the major place because it has led to the most extensive and diversified developments in many parts of the world, some of which have resulted in commercial applications. Wind power has long been used for pumping, grinding and other purposes; its use for the generation of electricity is a comparatively recent development. Geothermal energy, which until recently was used only in Italy as a source of electricity production, is now being used for that purpose in some other countries, notably New Zealand, and prospecting for the source is under way in others.

Solar Energy

The sun daily floods the earth with several thousand times more energy than man uses. Solar energy has been described as atomic energy originating in the big atomic reactor we call the sun. It is a natural resource, and its exploitation, many believe, should be tackled as seriously as that of any other natural resource.

Its applications are varied. It has been used to heat houses in freezing zones and to cool them in tropic areas; to cook foods; to dry crops. It has been used to demineralize sea water; and solar evaporation has been used to produce salt.

For solar energy technicians, some of the immediate and practical objectives are: to find simple, effective ways of using the sun's radiation to heat homes and water; to develop high-temperature collectors for cooking and steam generation, and solar furnaces for industrial research; to develop devices for converting sunshine into electricity; to find cheaper ways of desalting sea water; and to serve other purposes including space cooling and dehumidification and food preservation by refrigeration.

For many countries, the practical exploitation of solar energy for water heating and drying of agricultural products is a major field

of exploitation and research. The hot-water heaters in use in various parts of the world come in many forms. The simplest resembles an inflated air mattress, holds about 45 gallons of water, is fastened to the flat roof of a house, is filled each morning with water from piping, pump or tank, and delivers, by nightfall of a sunny day, sufficient hot water for household baths and other purposes. More elaborate installations employ insulated tanks of considerable capacity.

Solar cookers are ideal for certain regions where fuel is practically unobtainable. A successful solar cooker should be a rugged unit which has adequate capacity for heat delivery and also fits local cooking and eating habits. A solar cooker currently in modest commercial production in the United States employs a parabolic reflector of aluminized plastic film—four feet in diameter—supported on an umbrella framework. With mass-production economies, the cooker might well be manufactured to sell at a price to fit the means of people in low-income countries.

Small power units capable of pumping water or of other village uses are in advanced experimentation. They would be a boon to areas which have depended for centuries on the low efficiency and high cost of lifting water by animal power and which have used manure as fuel rather than as much needed fertilizer.

The application of solar energy to refrigerating or air-cooling machines is an appropriate combination of energy source and energy utilization. Absorption-type cooling or refrigerating units appear at present to lend themselves well to solar operations.

The uses of solar furnaces are many. One is to measure the thermal properties of structural materials. Another is for making basic studies of transient heat flow induced by rapid heating, as well as for the production of refractory materials and the processing of mineral ores into pure metals in controlled environments.

Many of the new applications of solar energy have come about through the development of new materials. Among them are plastic films, metal sheets, improved glass and substitutes for glass..

Large, inexpensive precision solar-concentrating mirrors are made from plastics and aluminum. Various types of optical surfaces made from plastics in casts can be mass-produced by using the appropiate forms.

Capturing energy from the sun, however—by whatever device—is only half the battle, at least where continuous energy supply is required.. Solar energy and wind power devices depend for their operation on the intermittent or sporadic nature of the source—the sun or wind—so some additional power source is required during periods of darkness or of calm. The additional power may be supplied by a small-scale steam-power, diesel-electric or hydroelectric plant; or by the development of suitable methods for storage of electrical energy from the solar or wind power system. Energy storage is the preferred solution, since it frees the power system from dependence on local supplies of chemical fuel or hydroelectric power.

The economic value of an energy storage system depends on the difference in cost between solar or wind power and conventional power at a given location. There is little incentive to store energy unless the cost differential is relatively large. In general, a storage battery system is superior for short periods of operation, a fuel cell system for longer ones.

An example of one of the values of solar energy is the unattended lighthouse, widely used in Japan. Solar batteries convert solar energy into electricity, which is stored in chemical batteries, securing the power source of the lighthouse for an extended period of time.

The Winds

"Free as the wind," one says in truth; also, "'He comes and goes like the wind." These two sayings attest to the hope and despair of applications of wind energy.

Wind is free for the taking; there are no problems of transporting it to the power plant; it is an exhaustible source of energy. But

even in the windiest places on earth there can be no absolute certainty of wind at a specified time. The same annual average wind speed at a particular site year after year can be forecast; but not the wind on a given day. Storage, while practical, is costly.

Why, then, consider a wind machine? Because its utility in certain circumstances is a demonstrable fact. A wind-electric machine can be set up in a remote area. It works automatically when the source of energy is present, and it requires very little and usually uncomplicated maintenance.

A wind machine can be connected directly to equipment which can be operated on an intermittent basis, such as a water pump, or to a battery bank to create a steady source of power.. The practicality of wind machines has been demonstrated frequently—in recent years notably in Denmark during the Second World War, when conventional sources of energy were lacking.

While designs for modern wind-driven generators differ one from another, originating as they do in separate efforts in various parts of the world, there is general agreement among their builders on several points. The tendency is to employ a propeller-type machine which drives a generator through some form of gearing and uses the minimum height of tower necessary to afford adequate ground clearance.

Energy supplied by wind machines can be used where mechanical power is required, such as in grinding or water pumping, and in innumerable operations where electricity can be used.

Wind power alone, or in conjunction with another energy source, usually the sun, can supply power loads for small industrial and agricultural requirements.

One economic application of wind power is to hook machines of larger size—100 to 200 kilowatts—into other forms of generating plants in order to supply electricity to isolated communities which cannot be supplied economically from a main network.

Such communities are found both inland in many less developed countries and on hundreds of islands in many parts of the world, usually where there is no water power or other usable source of energy available locally and where heavy transport charges would be incurred on fuel for power generation. There appears to be no great difficulty in developing these machines for much more widespread application at reasonable costs.

Another possibility is to locate large wind-driven generators, each having a capacity of at leas 1,000 kilowatts, on especially favorable windy sites fairly close to supply networks into which they would feed their output without employing any direct form of storage.

Design problems face the producers of large power units, but manufacturers of this type of machinery are doing important work with the possibility in view of developing complete and reliable installations.

An important field of experiment and research in the use of wind power is the measurement of the velocity of the wind and its constancy. With a view to selecting the most favorable sites, experimentation and research on the applications of wind power are being emphasized by advocates of unconventional sources of energy. The most recent developments in this field will be presented and discussed at the United Nations conference.

Geothermal Energy

Geothermal energy is natural steam or hot water extracted from an underground steam deposit. Geothermal plants can be more economical than plants operated with conventional sources of energy because they use no boilers and burn no fuel; but the deposit of steam must be large enough to assure continued use over an extended period. That such deposits exist and are usable is illustrated by the fact that one such plant in Italy has been in continuous use for ten years.

Deposits vary greatly in character and heat output. There is a wide range of applications to which they can be put, and various techniques may be used. Thus a diversity of information is required defore the practicability of any proposed installation can be assessed. Investigations must necessarily be commensurate with the scale of the project envisaged. In the simplest case, a single drill hole, which may be located by inspection alone, will meet all requirements; where larger projects are contemplated, extensive investigations are necessary.

Larger projects are being considered by a number of countries. The prospect of extremely economical power from the highly volatile substrata of the earth is enticing, and interest has been sharpened by the spectacular developments in recent years in New Zealand and by the steady performance of the Larderello plant in central Italy. In addition to producing electric power at extremely low cost for the railroads, the Italian system applies this invaluable asset to a broad range of industry.

The considerable geothermic resources of Iceland have long been used to heat homes and industrial structures. The thermal areas of Iceland are parts of large hydrothermal circulation systems which appear to be confined to the flood basalts of the tertiary era. Explorations in the country indicate that the utilization of Iceland's geothermal resources in industrial development is entirely possible.

The utility of geothermal energy is unquestioned. The problem is to find adequate deposits, employ the appropriate equipment to tap them and to maintain a steady flow of clean steam.

In prospecting, some characteristics may be inferred from surface observations, but early investigation holes to a depth of at least 3,000 feet are regarded in New Zealand as essential to determine stratigraphy, structure and temperature. New Zealand's most active hydrothermal areas prospected and developed for geothermal energy lie within the Taupo volcanic zone, a 10-to-15-mile-wide belt that

extends northeast for 150 miles across North Island into the Bay of Plenty.

In capturing the steam in the earth, a great danger is that the steam may rush out of the drilled holes with such force that it may destroy the wells and severely damage property in the vicinity. Over the years new techniques have been developed by the Larderello engineers in Italy to control and contain the explosion taking place as the drill hits the steam deposit. And at Wairakei, New Zealand, because of the kind of drilling methods employed, not a single blow-out of a well there has occurred.

Exchanging Information

What the United Nations Conference on New Sources of Energy can do to advance wider use of these "free" sources of energy is to make available to all the latest technical knowledge of practical applications. More than 200 specialists in solar energy, wind power and geothermal energy are contributing papers. Rapporteurs of international renown will analyze the papers, lead the discussions and sum up the current stage of development and possible future promise in all three energy source fields and in detailed segments of those fields.

The need for sources of power to supplement coal, petroleum, water power and even the dazzling promise of atomic energy is clear. The technical means for filling that need from the sun, the wind and the earth's steam exist. In bringing together specialists in these fields to exchange and disseminate information on most recent developments, the United Nations, through international co-operation, is furthering one of its main objectives, the promotion of the economic and social advancement of all the peoples.

—United Nations Review

"THUS HAVE I HEARD"—

Our knowledge is the amassed thought and experience of innumerable minds: our language, our science, our religion, our opinions, our fancies, we inherited. Our country, customs, laws, our ambitions, and our notions of fit and fair, —all these we never made; we found them ready-made; we but quote them. —*Emerson*

People are always talking about originality; but what do they mean? As soon as we are born, the world begins to work upon us; and this goes on to the end. And after all, what can we call our own, except energy, strength and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favour. —*Goethe*

"ORIGINALITY" IS PRIZED and honoured by our civilization. But are we not overlooking what many thinkers, some of them profound, have asserted—that nothing is said, written, or imagined, that has not been anticipated by men in the past? Man has been called an imitative creature. He walks in the paths trodden by others. Even those who are famous as original thinkers or writers have, often unconsciously to themselves, "stolen" ideas from others, Literature is full of "coincidences" which some call plagiarism—the pilfering of another person's "brain property." But is there any writer who is not a plagiarist in some sense? Is there a book that is not the shadow of another volume? Is there *anything* that is not the reflection of something that exists somewhere, in some form, in the infinitudes of space?

Emerson's essay on "Quotation and Originality" offers very important truths; they will lead sincere and earnest minds to a "new" line of thought. Emerson writes:—

"By necessity, by proclivity, and by delight, we all quote." We quote not only books and proverbs, but arts, sciences, religion, customs, and laws; nay, we quote temples and houses, tables and chairs, by imitation. The Patent Office Commissioner knows that all machines in use have been invented and re-invented over and over; that the mariner's compass, the boat, the pendulum, glass, movable types, the kaleidoscope, the railway, the powerloom, etc., have been many times found and lost, from Egypt, China, and Pompeii down.

The highest statement of new philosophy complacently caps itself with some prophetic maxim from the oldest learning.

If we confine ourselves to literature, 'tis easy to see that the debt is immense to past thought. None escapes it. The originals are not original. There is imitation, model and suggestion, to the very archangels, if we knew their history. The first book tyrannizes over the second. Read Tasso, and you think of Virgil; read Virgil, and you think of Homer; and Milton forces you to reflect how narrow are the limits of human invention. The "Paradise Lost" had never existed but for these precursors; and if we find in India or Arabia a book out of our horizon of thought and tradition, we are soon taught by new researches in its native country to discover its foregoers, and its latent, but real connection with our own Bibles.

How do our thoughts and images emerge in our own consciousness? How do they come from others? How is it that our ideas and inventions which we value as "original" can be traced to older roots—that in reality they are but reflections of what men before us have thought, maybe aeons ago?

One aspect of the invisible counterpart of the visible universe is a picture gallery, a library wherein are to be found our ideas and

images, our phantasies and fancies. It has its higher phase or aspect, Nature's Noble Archives, the AEther-Akasha of the ancients. The archetypal Ideas shine in Akasha and radiate their reflections, from within and above, in a denser medium called the Astral Light by the European mystics such as the Rosicrucians, the Fire-Philosophers, etc. Paracelsus, Boehme, St. Martin and others were familiar with the truth of its existence and its influence on humankind.

Professor H. H. Price of Oxford University has written of the concept of a third realm intermediate between mind and matter as having long been familiar in the philosophy and cosmology of the Far East; and something not unlike it is found in Neo-Platonism . . . . Perhaps if we reject it out of hand . . . we are merely being parochial.

His "ether of images," "like matter in being extended, and yet like mind in that it retains in itself the *residua* of past experiences" is obviously none other than the Astral Light.

Our memory in the present is related to this sphere in more than one way. From it come the "bolts from the blue," the sudden flashes of premonition and hunches. The Akasha is the Divine Astral, and its lower and gross counterpart also absorbs and retains our thoughts and images. Says H. P. Blavatsky:—

"Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation."

Men of today need to recognie their "vast mental indebtedness," not only to the knowledge and experience of the ancients, but also to Living Nature. Goethe had the humility and the insight to admit his indebtedness to many:—

"What would remain to me if this art of appropriation were derogatory to genius? Every one of my writings has been furnished to me by a thousand different persons, a thousand things: wise and

foolish have brought me, without suspecting, the offering of their thoughts, faculties, and experience. My work is an aggregation of beings taken from the whole of nature; it bears the name of Goethe."

Applying, rightly a thought one finds in a book need not imply the mental inferiority of the borrower. "Only an inventor knows how to borrow." True talent, a Sage has said, "will become original in the very act of engaging itself with the ideas of others." Shakespeare is a classic example. The plots, the characters and the major part of the incidents of his plays he borrowed from others, yet he is considered to be "more original than his originals." He transformed the dross of previous *novella* into the gold that shines in his dramas and carries the hallmark of his originality. "The bees pillage the flowers here and there, but they make honey of them which is all their own," says Montaigne. The *Dhammapada* exhorts us to be like them:—

"The bee gathers honey without injuring the scent or the colour of the flower. So should a silent one (Muni) live his life." (Verse 49).

Let us then take all knowledge to be our sphere, for truth is the monopoly of no individual. What does matter? Great Ideas, noble Truths and true Sentiments. These are inmortal. Their source, their authorship, is of passing interest. The long line of Sages and Seers, rightly described as Lords of Meditation, have been the mediators between the Divine Archetypal Ideas and the human creators who use Their Wisdom-Light.

Shravaka, The Aryan Path

One of Nature's Miracles

BIRDS MIGRATE as much as 8,000 miles below the Equator and over more than 100 degrees of latitude for a brief summer season in the interior of northern Alaska. These remarkable avian pilgrimages are cited by Dr. Laurence Irving, research associate of the Smithsonian Institution, in a bulletin issued by the Institution on the summer feathered fauna of the Alaskan hinterland.

The flights seem to constitute one of nature'e miracles. Many of the small birds are so tiny---some weigh no more than an ounce—that their reserve fat cannot long sustain them if they misjudge conditions encountered during migration. The flights must therefore be accurately staged at good feeding places. The start must be precisely timed so that arrival, many days later, coincides with the breakup of the Arctic winter, yet allows a long enough period during the short Arctic summer for the birds to lay their eggs, and to hatch and rear the nestlings to the point that they can migrate south before winter sets in.

One of the long American migrations is that of the western solitary sandpiper, which spends the winter in Argentina. Even more notable is the flight to Alaska of arctic willow warblers, which weigh about a third of an ounce and whose nearest known wintering place is the Philippines. The central wintering place of the wheatear, weighing about an ounce, is not nearer than the warm interior lands of southern China.

About the shortest of the migrations covers about 600 miles, Dr. Irving reports. "The birds arrive," he says, "in an arctic season changing at a rate which cannot be imagined from experience confined to temperate regions. Daylight becomes continuous in May. In that month, from levels below those of the coldest part of winter in temperate regions, the arctic temperature rises to the warmth of

summer. The water in the environment changes from snow and ice to liquid. But in any one year these day-to-day changes are not orderly. Until early June pleasant warmth, snow, and bitter cold can succeed each other within a few hours. In these vagaries of the arctic weather the birds arrive, settle, and proceed to nest with such regularity that their behaviour sets the steadiest schedule among the natural phenomena.

The migration is like a moving wave, says Dr. Irving. The crest appears several days after the wave starts. "The lengths of the waves certainly differ among the species by as much as from 1 to 6 weeks," he continues. "The early arriving snow buntings are followed by successive locks which continue to move northward for as long as 6 or 7 weeks. The early eagles all arrive within a period of 2 weeks. Golden plover continue to gain new migrant arrivals for 2 weeks. But Baird's sandpipers seem to arrive within a shorter time, as do robins, Gambel's sparrows, and Smith's longspurs."

Around the middle of May, when most migrant species arrive, the report says, the mean temperature of the air is just above freezing. The migratory birds feed on snow-free ground or in shallow pools and waters free of ice. This requirement for an unfrozen feeding ground is probably common for most of the birds migrating into Arctic regions. Only those which feed upon small mammals, such as hawks and eagles, or those that feed upon seeds or insects are exempt.

But curiously, according to the report, the major advent of these birds comes just before the first visible signs of the great spring outburst of vegetation and when most of the land appears still to be barren. The opening of leaves on birch trees, "a conspicuous and sudden event," is recognized as the start of the vernal season by Indians and Eskimos and also by old white settlers. Yet it varies from year to year by as much as two weeks and ordinarily it follows the arrival of the migrating birds that must depend on vegetation for existence.

An important change in the environment of arctic life takes place at this time and its results make life possible for the newly arrived birds, even though the change itself is generally neither noted nor appreciated by observers.

"Ice is impermeable to air," explains Dr. Irving, "and in pools of water underlying the ice the oxygen supply becomes much depleted because of the thickness of the overlying ice. But in late winter the added pressure of water trickling under the ice from melting snow begins to crack the ice on streams and cause the overflows which are so dangerous to travelers. As this circulation increases, aerated water is mixed with the oxygen-deficient sluggish streams and pools beneath the ice. The restoration of the aquatic oxygen supply begins some time before the break-up of ice occurs and before the temperature of the water changes appreciably. It appears that the metabolism of Arctic aquatic plants and animals starts a spring revival as soon as the first localized melting starts the circulation and re-oxygenation of the water.

"Thus although the formal break-up of ice is often later than the principal arrival time of the birds, the beginning aeration of the water is earlier. I suspect that this process initiates an efflorescence of aquatic growth some time before the ice breaks and starts production of a new crop of aquatic food in time for the arriving birds... A few days after the ice melts from Alaskan lakes lily buds rise above the water, having grown four or five feet from the bottom before an appreciable change in water temperature takes place. . . .

"If birds guided their arctic migration upon a fixed mean temperature, in some years they would have to vary the date of their arrival by several weeks, whereas the annual variation in arrival at the terminus of their flight is not more than a few days."

The arrival of the birds appears to be synchronized with the same temperature changes that initiate the sub-surface melting of the ice, which, as just described, allows for rapid development of vegetation and other potential food.

((((Editorial Echoes))))

AS OTHERS SEE IT

Rep. John W. Byrnes (R., Wis.): . . . The list of our great national problems is long. The aggressive nature of a strong and ruthless foe, the preservation of peace when war can mean the end of civilization, the economic and social consequences of our entry into the age of science, the explosive increase in world population, the rapid urbanization of our country, these are but a few of the problems we have as a people and nation. But greater than any one of these or all of them together is the supreme challenge of finding ways and means of solving these and other problems in a way which will preserve and extend human freedom—individual freedom, if you will—rather than extinguish it. There are those, I need not say, who believe it cannot be done, and that the price we must pay . . . . is the steady attrition of our freedoms ... I say that in this test we can have no doubts, for if we solve every other problem but fail to do so in a manner which preserves our human freedom, then we will not only have failed the test of national greatness but we will have made worthless every other victory. To doubt that we can meet this test is to begin severely handicapped, for one of our principal requirements is that we possess the morale of freedom. And, for the major part, our success will depend upon how willing we are as a people to judge solutions, not for their immediate effect on our selfish, short-term interest but for their long-range impact upon human liberty and freedom.

—*The Newspaper of American Medicine*

"THE AMERICAN NEGRO: NINETY YEARS OF PROGRESS"

MUST WE, on this first anniversary of the sit-ins, regard our ex-

periment in democracy as a failure? Foreign nations often tell us so, but we might well take a positive attitude in answering them. For while it is true that much remains to be done—in this country as well as abroad—we can point with pride to the great progress of the American Negro during the past ninety years.

The obstacles faced by the freedom after the Civil War were tremendous. Without funds, without many necessary economic skills, they were suddenly cast upon a largely hostile society. But they attacked their problems with resolution, and as early as 1868, during the period of radical reconstruction, they proved that they knew how to overcome their difficulties. In spite of popular myths to the contrary, in states in which they played a significant role, they strongely supported the establishment of modern school systems, the creation of welfare institutions, and the introduction of needed social reforms. If the proponents of radical reconstruction were unable to maintain themselves for any length of time because of their opponent's economic and military superiority, they nevertheless succeeded in making the Fourteenth and Fifteenth Amendments integral parts of the Constitution, an achievement of great significance at the present time.

Today, almost one hundred years later, the loose ends of radical reconstruction have finally been picked up. The Post-Civil War Amendments have been partially enforced at last, and it is no longer permissible to exclude Negroes from juries, primaries, busses, trains, or schools. Color barriers in the professions, in business, in sports, and in education have been falling, so that there is hardly a major field of endeavor in which Negroes have not made major contributions. A rapidly developing Negro middle class has greatly facilitated the progress of integration, and if the past is a guide for the future, the pace of desegregation will continue to increase. Such a record may well be exhibited to the world as an example of the fortitude of the human spirit, and it is to be hoped that men of good will everywhere will be encouraged by it.

—H. L. Trefousse, Community News

BECOMING AN EDUCATED MAN IN OUR MODERN WORLD

Margaret Mead

PERHAPS NO FIELD of education has undergone such profound changes in theory and practice as the field once called "adult education," later expanded to include "fundamental education," and now, in those countries which originally supplied the models, more often referred to as "continuing education." We may identify briefly the underlying ideas behind these recognizable stages.

The early effort in adult education took its impetus from the needs of the underprivileged within modern industrialized society, the needs of workers, women, suppressed minorities, of those who had failed to receive "enough" or "their fair share" of that transmissible block of traditional knowledge and skills called "a good education." Programmes designed to make good this deficit were motivated by a growing demand from the under-educated and a growing sense of responsibility on the part of the educated.

The consciousness of educational inferiority or deficit ran through everything that was done; the snobbery which identified a higher class level with a higher degree of familiarity with "the classics," "great ideas" and so forth pervades the topics chosen for adult education. Implicitly it was assumed that the gap between those who had read Latin and Greek in the original, and those who had read nothing beyond an elementary school level, could somehow be bridged by reading Latin and Greek works—in translation..

This attempt to make superficially equal the educationally unequal still pervades certain old-fashioned types of workers' education in English-speaking countries. It has also had a considerable effect on the kind of low-level "higher education" given in those countries where secondary school education is becoming the ideal for all normal children. Hastily assembled, superficial versions of what was once taught to the few, as children, and later taught, condescendingly, to the less educated as adult, is now taught to late adolescents.

A second stage which later came to be summarized under the term "fundamental education" grew out of programmes for peasant immigrants in countries like the United States, and for peasants who were to be rapidily upgraded into active members of their own modernizing societies in countries like the Soviet Union. Coupled with this was a growing emphasis on the application of modern science to the promotion of health, on new forms of medical care, public health, community organization, agricultural practices, and other new techniques.

Adult education became a device for feeding modern health, technological and organizational practices to communities of adults who were thus being brought up to date, or into line, with more favoured, more urban, or more educated portions of society.

Literacy became very strictly a means towards the conversion of the backward citizen, subject, colonial or trust territory member, into a receiver and executor of certain necessary techniques: vaccination, immunization, baby-care clinics, food supplements, artificial fertilizers, and the like. Where the older form of "adult education" was grounded in a sense of "educational deprivation" to be made up by acquiring access to higher things, this new form of practical welfare education was grounded in what was seen as either a need already present or one to be stimulated until it became a felt need.

As in the earlier form, the sense of urgency rested with the superior group who were outraged at the low levels of literacy,

nutrition, and medical care found in the villages. Considering how much work was required to find community leaders able finally to awaken community participation, the rationale of the whole process seems more than a little suspect.

A tremendous amount of waste motion was involved because the new techniques—modern latrines, modern methods of cultivation, modern methods of handling credit—were introduced without recognition of the importance of grounding them in the culture of the recipients. Their original culture, whether that of a village in South America, an enclave of peasant immigrants in the United States, a village in South-East Asia, or an African tribe, was seen as intrinsically inferior to the modern world, something to be fought with, got over, got around, by hasty, widespread "fundamental education".

Those adults who had learned to read, to order new seed, to protect their wells, to drain their ponds—those who were "modern" rather than "old-fashioned" or "traditional"—were viewed rather like an army of poorly equipped recruits who had been furbished up with accelerated methods to make it possible for them to operate within the army setting. Although they had a lot of new skills and acceptances, they were not expected to be, in any important sense, changed people, merely a new and less embarrasing sort of inferior people.

This kind of catching up at a low level has effected the elementary educational systems of the less developed countries. As a result, the ideal of universal education which has caught the imagination of peoples all over the world is, in fact, an ideal of raising the bulk of the population of countries now 80 or 90 per cent illiterate up to the standard of elementary third or fourth grade education in countries with established school systems.

To the extent that these new systems of education borrow from the modern industrialized world, and teach 6-year-olds as if they were first year pupils in a 10 or 12-year educational system, the teaching of reading, for example, will include vocabulary and

allusions in anticipation of a secondary school education that will never be given. Moreover, the essential lack of connexion between the literacy taught in school and a world in which nothing will ever be read except a few government notices and forms makes the whole system into a mockery.

The edge is being taken off the hunger for "education" —almost more insistent than the hunger for better food, in so many parts of the world—by this reflection, at the elementary school level, of the essentially superficial image introduced by attempts at rapid "fundamental education" for the adult villagers of these societies.

The most recent phase of the emphasis on fundamental or community education indicated a growing acknowledgment of a "widening gap" between the economically highly developed and the economically underdeveloped countries—an idea rapidly replacing our immediately post World War II image of a triumphant attack on ignorance, poverty and ill health right round the world.

The underdeveloped countries were entering the educational scene at a period when the rate of change in knowledge, especially in the sciences, was the fastest mankind had ever known; therefore, however fast these new countries might move towards universal literacy, towards a full complement of elementary schools for all children, towards the beginning of secondary schools, towards a national university, they would fall farther and farther behind in a world race for the number of students in universities.

This lag would be not only quantitative but also qualitative; fewer students would have a chance of getting higher education, so fewer first-rate students would be identified. The bright optimism of freedom from ignorance for all was fading.

Meanwhile, in the most industrialized countries, it is being recognized that the kinds of distinctions which were once made between "education" the orderly transmission of certain parts of

our accumulated tradition to the young while they were still *in statu pupillari*, and "adult education", which imparted to adults, in odd hours and off seasons, some things they should have learned when they were young, are no longer meaningful.

A great deal of what needs to be taught to adults today was unknown when they were young. Continuing education throughout life has become a necessity in almost every field of life, from housekeeping to atomic physics. The emphasis is no longer upon the mass of materials and skills contained in a "good education", distributed in unequal amounts among the members of different socio-economic groups within a nation, and among the peoples of the world, in which all would soon come to have at least a small and inferior share.

Instead, attention is being given to the relationships between old knowledge and old skills, and new knowledge and new skills, and to the difference in the ways of learning of children, uncommitted young adults without family responsibilities, and mature adults with responsibilities.

This recognition is coming on the heels of a period in history when change was slow enough for the difference in the kind of acceptance which was given by grandfather and grandson to a new idea to be explained by the inability of the old to learn new ideas. Elasticity and speed of learning were believed to be unique characteristics of childhood, and all learning was therefore seen, although it was not usually put that way, as a subtle interference with any other learning.

Having learned French made one less able to learn English, having learned to plough with a hand plough made one less able to plough with a draft animal, having learned to make pots by hand made one less able to learn to use a potter's wheel. Grandfather, who grew up in the horse age, was less able to adapt to the machine age than his grandson; this observation successfully precluded any

recognition that the first machines were invented and driven, not by children, but by men who had grown up riding and driving horses.

It was not too difficult to transmute the peoples of Asia or Africa into a kind of exaggerated replica of this view of grandfather —people who would really never learn about the modern world, who would never catch up.

The break may be said to have come when it was not a question of grandfather, whose ignorance could be explained away, but of self, when modern man began to realize that his own education was never finished, that he could fall behind, in any field, almost overnight, that education was no longer a matter of receiving while young a body of static knowledge, but had become a matter of lateral learning—learning not only from one's elders and one's peers, but very soon from those younger than oneself. Now, with much more rapid change, the deficiencies in the old attitude toward learning began to show; the need for a new attitude became apparent.

The merest flicker of recognition of this new state of education where change occurs very much more rapidly than normal human growth and a man can become outdated (or, in that curiously snobbish phrase, dated) not as he attains grey hairs and hardening arteries, but before he has reached middle age, the merest hint of this is enough to change our whole view of what was once called adult education.

It is no longer the underprivileged, the illiterate, the newly migrant, the villagers to whom a new road gives access to urban life, who as adults learn crumbs fallen from the tables of those who as children feasted on the slowly accumulated knowledge of the past. Now it is the elite among the adults of the educationally elite countries who "go back to school"—our words are still out of date—with post-graduate fellowship piled on post-graduate fellowship, with exchange visits and small international conferences which accomplish in a week more than a year of reading could do.

Our most massive endeavours at rethinking educational devices and methods are aimed at teaching physics, or cross-referencing biology. We are experiencing on a vast scale what has happened before on a lesser scale, at times when a new burst of knowledge, or knowledge-producing activity, moved a certain number of men to withdraw from the world and spend a lifetime mastering, moulding, and organizing the new knowledge for orderly transmission to future generations.

But if the knowledge with which men must work, and think, and orient their actions is changing almost daily, there is also a change in the relative positions of those whose forebears were educated — in the old sense — and those whose forebears were primitive men or isolated peasants.

Becoming an educated man does not depend, as it once did, on using the plastic years of childhood to accumulate a vast static body of information, of names of things, of forms of spelling and rhetoric, but rather upon the way in which a child learns to approach change itself. When that which was to be learned was settled and absolute enough to last a lifetime, the child whose parents and grandparents, playmates and neighbours had learned most of the same things could safely be taught that this particular accumulation of knowledge was true.

What once constituted an education—a hodge-podge of old and new ideas about the universe, old wives' tales and modern untried medical research, the spelling and pronunciation of one's language currently approved in the grammar books and dictionaries, the relative status of different countries, the intrinsic merits of particular forms of government, special forms of law and punishment, the whole mass of materials of different ages, different degrees of accuracy, provinciality and usefulness—this sort of education once served well enough to get each individual through his lifetime in the state of life in which he had begun it.

And such an education also served effectively to prevent much learning of new things. The observation that it was easier for an English boy to learn Latin than it would have been for a Nigerian was partly grounded on the ubiquity of Roman-derived elements in English culture, but even more on the expectation that an English education included Latin. An attempt to introduce Chinese into both a contemporary English school and a contemporary Nigerian school would meet objections because, in both the English school and in the Nigerian school modelled on the English school, Chinese was not something schoolboys learned.

The educated man simply acquired more little pigeonholes which it was appropriate for him to fill, sometimes even such bold little labels as a bit of "comparative religion" or "oriental languages" for the very few; he was prepared to add in certain ways, in certain little boxes, "the results of research" as long as they did not contradict too gravely what he had already learned—in which case he fought them as furiously as an Asian peasant resists a new type of field division. As soon as this was recognized, it also became apparent that what was crucial in the ability to assimilate changing information was not what had been learned but how it had been learned.

The child who had been solemnly taught that there is only major categorization of languages, a real language spoken by its own group, and "the way foreigners talk," is as effectively blocked off from new learning as the peasant who was taught to cling, with the desperation of the man who grasps only a part of his culture, to the way things were done in "his village," or as the nineteenth-century rationalist who believed that all problems of the relationship between Science, spelled with a capital, and religion had been solved by abolishing religion or relegating it to the level of "superstition."

Under the old system, children learned better than adults; they filled their notebooks and their minds with orderly sets of

prejudices so arranged that there was less and less room for genuinely new ideas which would mean fundamental rearrangements at the root of the system.

Learning a language was not a matter of learning about languages—which could be expanded to include all known languages, artificial languages, and the creation of new languages—but was rather a condensation of the tremendous piece of learning, learning to speak, and the acquisition of a single language viewed in such a way that the learning of most, if not all, other languages was successfully prevented. Each knob and twist of the system, each local article of food or hygiene, was elevated into a state of absoluteness within which change could be introduced only in carefully prescribed areas where there were such matters as "fashion" or "new products".

But even in the old system, an adult did generalize far more than he was required to. He learned not only about francs or shillings or dollars, but enough about "money" so that even though he never treated the money of a foreign country as real he could still manage to use it. A man who had lived in a city knew something about the nature of cities, knew how to look for terminals and hostels and markets, for places of exchange and accomodation—things that, as in the case of money, no child knew. As men learned a particular culture, were educated in a particular way, they acquired a kind of back-handed, semi-realized knowledge of culture itself, although this knowledge was heavily hampered by the absoluteness with which they learned their own system.

Now today, the premium will be placed on individuals who are most able to preserve the kind of charts of possible knowledge and possible action into which each new experiment and innovation can fit. It will be the adult who has incorporated a new generalization, that is, the possibility of change at every point of his whole system of knowledge, who will be able to learn most and go furthest. The tremendous impetus to learning possible in early child-

hood will be needed for something rather different than its past uses.

Children will have to learn that their own language is one among many, their own alphabet only one of the ways of writing down speech, their own system of mathematical notations only one among many; that these are not the final systems, and often not the best. Childhood learning was once devoted to printing indelibly on young minds such matters as

Sixty seconds in a minute,
Sixty minutes in a hour,
I wish I were a little linnet
Singing in a leafy bower.

or:

First William the Norman
Then William his son,
Henry, Stephen, and Henry,
Then Richard and John.

or:

'I' before 'e'
Except after 'c'
And when pronounced 'ay'
As in neighbour and weigh.

Instead of committing to memory this dreadful heterogeneous pickle of the eternal, the trivial, the provincial and the special, children will be required in the future to learn about the nature of numbers, the nature of time, ways of thinking about space.

This shift in what the young need to be taught will have a profound effect on the ability of adults, whether adult members of a New Guinea tribe, adult peasants, adult migrants to a big city, or adult scholars who haven't looked at science for forty years, to learn completely new things.

Those who have learned that there are many systems in the world—language systems such as the many unwritten tongues spoken by the adjacent tribesmen, or systems of weights, and measures such as the English and the metric systems, or systems of transportation (human backs, jeeps, planes) rapidly replacing one another within the span of a few years— those adults will be recognized as the ones who are able to learn new things fast; their experience and expectation of contrast and change will be part of the equipment which they, as adults, bring to any new required piece of learning.

Instead of pityingly, tolerantly, helping adults to catch up with a little symbolic erudition or a few strictly utilitarian skills, we shall make a real search for adults who, just because they are adults, can build new knowledge on old in a way that the young child cannot. We won't particularly seek out adults who have learned their quota as children, nor steer away from those who failed to learn their quota as children; rather we shall place our emphasis on the kind of adult mind which is able to make swift, accurate transference from older experience to newer experience, because neither is felt as absolute or exclusive.

The next few years will be particularly valuable as we explore the extent to which adults with extraordinarily simple backgrounds but with this one requirement—an experience and expectation of change—can move into our complex modern culture and contribute new models for the way it can be learned, not only by adult savages but by adults everywhere.

—Unesco Courier

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Our Nation has a weighty responsibility, not only for maintaining its own welfare, liberties and power, but for making the utmost possible contribution toward organizing the nations and peoples in the aspirations and the ways of peace.

—Calvin Coolidge

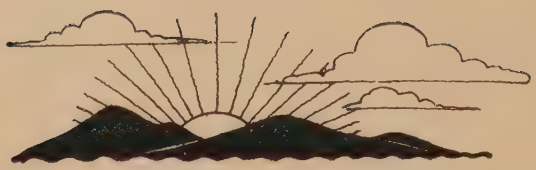
WAR AND HUMAN NATURE

Lowell H. Coate, Ph.D.

SOME SKEPTICS continue to insist that "So long as human nature remains as it is, there will be wars." But such doubting Thomases should be reminded that exactly the same thing was said of dueling, witch-burning, religious intolerance, human slavery, the double standard, and political autocracy. But dueling made its exit when the court of honor became the court of justice. Witch-burning lost its shadows in the light of aroused compassion. Religious intolerance surrendered when intellectual freedom focused its strength. The shackles fell from human slavery when public opinion was enacted into law. Women's rights triumphed when organized weakness defied prejudice and tradition. Autocracy crumbled when a united Democracy touched hands around the world. One more enemy of man, and the greatest, remains unconquered—War. But wars, too, shall cease when we learn that the World is a Brotherhood, and that future victories shall not be to the strong but to the united!

All these social plagues have gradually disappeared from society while human nature has continued about as it has always been. We may not be able to change human nature, but we have been able to change the nature of human thinking, and "As he thinketh in his heart, so is he." If by changing the nature of human thinking we have thereby been able to alter human conduct, we have achieved substantially the same result as might have been achieved by an actual change of human nature.

Religion has sometimes claimed the power to miraculously change human nature, but it has remained for the gradual power and process of Education to change the nature of human thinking regarding many of the social sins of civilization, and today millions of minds are changing and branding war as society's chief remaining social sin.



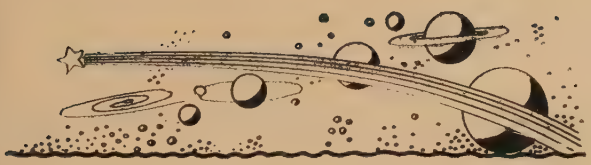
Quotes Of The Day

President Eisenhower's Farewell Warning: "This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, even spiritual—is felt in every city, every State house, every office of the Federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources, and livelihood are all involved; so is the very structure of our society. In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist."—January 17, 1961.

Winston Churchill: Never in the field of human conflict was so much owed by so many to so few.

Harlan Cleveland: If we can free ourselves from the hypnotic effect of summitry, and get used to the idea that our main job in foreign affairs is to help other nations build successful free societies, then the decade ahead of us holds exciting prospects indeed.

Stanwood Cobb: The world's leadership is held back, hampered by the materialism of the age. Man's efforts and ambitions are too much channeled into physical rather than into spiritual progress. Let us go on building beautiful cities—but let us build also temples to Justice and Truth and Light.



Quotes Of The Ages

Andrew Johnson: It is the only government suited to our condition; but we have never sought to impose it on others, and we have consistently followed the advice of Washington to recommend it only by its careful preservation.

Plato: In every one of us there are two ruling and directing principles—the one being an innate desire of pleasure; the other, an acquired judgment which aspires after excellence.

Jesus, Matthew vii,26: Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

Thomas Jefferson: I think we have more machinery of government than is necessary, too many parasites living on the labor of the industrious.

S. Smiles: To be worth anything, character must be capable of standing firm upon its own feet in the world of daily work, temptation and trial; and able to bear the wear and tear of actual life. Cloistered virtues do not count for much.

Edward Irving: A cunning man is never a firm man; but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. There is a sacred connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.

Horace Mann: If any man seeks for greatness, let him forget greatness and ask for truth, and he will find both.

THE MEANING OF PERFECTION IN NATURE

Dr. Vitali Negri,
President, Free Thinkers of Southern California

HOW IN ADMITTING the presence and power of destructiveness in Nature do I arrive at its perfection, and how do I bring into harmonious relationship, philosophies which appear contradictory to each other?

Our first step in approaching this challenge is to ascertain the true meaning of the term "imperfection." It is a human weakness to designate everything "imperfect" that does not measure up to man's personal desires. Yet if we stop to think, we should realize that every phase of science—astronomy, chemistry, geology, physics, etc.—discloses the existence of laws of cause and effect which carry their own exact, axiomatic and inevitable determinism. How foolish to distinguish between the associative and dissociative processes of molecular matter by claiming one process to represent perfection and the other imperfection. Each is a part of the whole. Perfection constitutes the action and union of both. No association can continue unbroken forever; dissociation must follow, only to be terminated by association, so that the same continual process is repeated over and over again, eternally,

Bacon, Spinoza and Spencer have thoroughly explained these phenomena, and there is no argument which can refute the exactness of these scientific laws found in the workings of Nature.

It is therefore equally foolish to say that because water drowns human beings, or fire burns, or that rain causes floods, and winter destroys vegetation, or because age and illness eventually attack all

living things, that Nature is "imperfect." Shall we accuse Nature because some of the innumerable forms of plant life possess poisononous characteristics, while others do not? Shall we call Nature imperfect because at some geographical points on this globe men are not capable of living? Or because men die if exposed overly long to extreme heat or cold? Shall we attribute imperfection to Nature because it has created poisons that destroy animal life when taken internally? In a word, shall we blame Nature for terminating life because the laws of life have been violated?

Let us apply our appraisal farther afield. On Earth, animal life survives due to its adaptability to this particular environment. On planets farther from the sun such survival is impossible due to intense cold, while on Mercury and Venus the opposite extreme of heat renders the same result. Yet could we possibly be justified in concluding that these planets are imperfect works of Nature?

Are they not, instead, proofs of the absolute evidence of perfection? The exact differences in their distance, size, revolution and general characteristics provide the causes which produce the effects according to the laws under which the universe operates. The revolutions of these planets, their distances from the sun and from each other, their velocities and other features of their journeys around the sun are so perfect that not a single error can be found in the special gravitational law of each, nor a second of variation discovered in the time consumed by each in their successive circuits. Would it not be "reductio ad absurdum" to call such a marvelous exactitude, an imperfection merely because it reduces man's importance in the scheme of universal action, or because from his own vantage point it does not suit his personal ideas.

This perfection is found also in the laws of physics and chemistry when applied to celestial bodies. The fact that meteors travel through space and at times have reached Earth, thereby threatening injury to animate life, does not denote imperfection. Between Jupiter and Mars exist a number of small bodies called planetoids

which are the remnants of some shattered world. These, like the meteors, represent the perfect activity of cause and effect following their own inevitable laws. Neither meteors nor the destruction of a gigantic planetary mass can be charged with "imperfection."

THE PERFECTION OF NATURAL "DISASTER"

Classification of the so-called "disasters" of Nature on Earth would provide long lists of many different forms of demolition, among which those more commonly experienced by mankind would be volcanic eruption, earthquake, flood and hurricane.

Our knowledge of geology, physics, chemistry and the laws of dynamics reveal the causes for these phenomena to be neither an intent of Nature nor a specially contrived act of God to punish or destroy animal life. The scientist is well aware that within the laws of cause and effect there exist no intellectual determination —no petty or grandiose plotting of the gods—as to the specific moment of a cataclysmic action. Nor does he attach the cause of such activity to the foibles or wickedness of some few individuals or specific group of mankind whose destruction is being devised and perpetrated as a means of Divine or Satanical punishment.

It is only in the minds of the vainglorious, superstitious and ignorant that either personal glorification or denunciation is read into the workings of natural phenomena. Those who insist upon attaching personal significance to the result of natural cause and effect should remember that our world is even less than a speck of sand in the immensity of the universe, and that its seas and mountains were formed and destroyed, altered and realtered innumerable times and through eons of duration before life in its lowest animal forms appeared upon its face.

Yet some of us insist that these majestic methods of Nature be regulated in accordance with the puny desires of one human being. And when such regulation is not forthcoming, then man,

God, or the Devil is to be blamed for the so-called "imperfection" of Nature. In reality, all action of Nature is perfect and cannot be influenced by human flattery or calumny; nor can it show partiality or preference, but must act in accord with its own law and therefore without special consideration for any existing form of matter.

When we dig for oil, tear the mountains apart to unearth ores and minerals, destroy forests, build roads, dams and cities, we speak of perfecting the earth because we are thereby increasing our human comfort. In this sense, perfection and imperfection are but two opposite terms used to denote our satisfaction or dissatisfaction with existing conditions.

In Nature there exists neither good nor bad, right nor wrong. An earthquake is the effect of a cause. It is a part of the maintenance of Nature's perfection. The earth is settling to a more solid base by filling in the subterranean cavities and gravitating the surface material toward the center. The phenomenon has no regard for man's wishes or convenience, but must follow its own law.

Humans, feeling awe and terror at such events, refer to them as catastrophes and see in their destructiveness an imperfect activity. On the other hand, our own abuses of Nature's original grandeur is complacently termed "improvement" which we believe lead to perfection. We should remember that even these improvements can only be established when in compliance with the laws laid down by Nature, and that if miscalculated then produce a man-made catastrophe.

Floods are a menace to man. Yet Nature's process of gathering and distributing water over the Earth's is an exact procedure. The sun heats the water from all earth's sources. The resulting vapor, which is another form of water, rises in the atmosphere and produces clouds. In due time, when subjected to certain laws of heat, the clouds

undergo chemical change which turns the vapor back into water. This is poured down upon earth in the form of rain.

Man often complains because there is "too much" or "too little", but neither phase has any significance except in his own mind. Nature is not concerned as to whether we live in the mountains where the water changes into snow and ice, or in the valleys where it maintains its liquid flow which during the spring thaws or heavy rains may become swollen to the extent of a major or minor flood. Like any other law of Nature, the flood phenomenon follows its own course without awareness of the joy or sorrow of man.

And what would man do if he could not depend on the certainties of Nature? We rely upon this exactitude when we print calendars, predict eclipses, forecast weather, sail unchartered seas and navigate the heavens. The universe as a self-supporting mechanism operates upon and is subject to one perfect law, and it is because of our conviction in the unfailing action of that law that we are enabled to proceed with our "improvements" on Nature.

Reason demands that we attribute perfection to this law on the very grounds that it cannot be swayed or changed by regard for any man or multitude of men. How foolish we are to rail at Nature, calling its phenomena "imperfect," simply because it is necessary that we adjust to the course of Nature, instead of Nature adjusting to our individual wishes.

HOW ANIMAL LIFE ENDURES FRIGID COLD AND TROPIC

Anna Verona Dorris

THERE SEEMS TO BE NO LIMIT to the ways and means nature has provided for the survival of living creatures under the most adverse conditions.

Hibernation, a winter "siesta", indulged in by millions of animals, reptiles, insects, and some birds and fish, is almost too fan-

tastic to believe. Imagine any animal, great or small, surviving in winter hideouts behind sealed doors, during the long cold winter months without food, water, fresh air, or exercise! how can life be maintained?

Take the woodchuck (or ground hog) for example, a grizzled, burrowing rodent with short legs, a bushy tail, and a body often from 18 to 24 inches long. In early fall this little rodent digs its winter sleep-chamber in fields, on hillsides, or under rocks. With great wisdom it digs its burrow slanting upward so the water may not enter. Here behind a sealed door, in a cosy grass-lined nest at the end of the tunnel, the woodchuck actually buries itself alive for as long as six months. Its little body is rolled up like a ball. Perfectly relaxed, its breathing slows down and its heartbeat becomes faint. Gradually its body temperature drops to somewhere between 40 and 55 degrees Fahrenheit.

In this death-like coma or trance, the woodchuck rests through the long cold winter, insensible to touch or sound. So anaesthetized are they that one would scarcely bleed if severely wounded. Seemingly dead, yet they live—live on stored-up fat energy even though the stomach ceases to act during this long hibernation period.

But that is not all of this miracle story. Through some strange intuitive awareness, woodchucks know, even though wrapped in a death-like coma deep down in their dark winter burrow, just when it is time to awaken, look around, and live again. As spring approaches, February 2, according to rural tradition or superstition, every little groundhog just naturally awakens out of its lethargic state, opens the sealed burrow door and cautiously peeks out to see what is going on up in the world above. As the story goes, if the little animal sees his shadow at noon on that day, he becomes frightened and retreats again within his burrow for another six weeks. Since failure to see his shadow is a sign of early spring, then the groundhog remains outside in the world of light to eat, drink, and be merry again till the next winter calls.

Millions of living creatures hibernate in similar manner, such as badgers, ground squirrels, dormouses, turtles, frogs, some snakes, insects and even a few birds and fish. Most birds, however, migrate in winter rather than hibernate.

Why do some animals particularly hibernate while others do not in the same bitter cold climate? Scientists are inclined to believe this hibernating habit is nature's way of protecting certain living creatures when there is a scarcity of food rather than extremes in temperatures. Hibernation is most common among vegetation eaters. This theory seems acceptable since many forms of animal life indulge in *aestivation*, or long summer sleep, during intensive heat when all vegetation and moisture have disappeared from their homeland.

Land snails, frogs, slugs, some fish and semi-aquatic animals also aestivate. When the hot dry seasons come, land snails secrete several thin membrances across the door of their shells and sleep, quite death-like, till autumn rainfall. Some frogs burrow in the mud of dried-up pools and exist for months in almost sunbaked hardness. The African lung-fish digs into the mud, and there in a two-foot hole it curls its tail around its body which becomes covered with mucous for protection. While it remains dormant, it draws air through a tough tube and lives on the breakdown of body fat.

These are only a few examples of animal life that are endowed with power to perpetuate life in deep sleep while climate is severe and food is lacking. However, there seems to be no definite evidence that there is any set pattern regarding the physical endurance of different species of animal life during severe heat and cold. Some seem to be almost unbelievably adaptable to severe climatic conditions. The walrus, for example, is a strange contradictory creature. Nearly every other animal that lives in the cold Arctic region either hibernates or migrates when the winter climate becomes too cold. But not the walrus. No matter how rough and tough it gets, he seems to enjoy the icy cold.

This Arctic sea mammal is probably the most repulsive looking creature in the animal kingdom. The old males sometimes measure 10 to 12 feet in length and weigh two to three tons. Their yellowish brown hide is thick, wrinkled, and almost hairless. Their massive limbs end in broad flapper-like feet so powerful for swimming and wading about on shore land in summer or on ice floes in winter.

It is, however, the male's huge ivory tusks, some two feet long, and his broad mustache of long quill-like bristles which thickly decorate his blunt head, and those staring eyes that make the male walrus seem like a relic of the distant prehistoric past just recently awakened. But nature has endowed these rugged mammals to endure and survive the coldest Arctic weather. When blustering blizzards sweep down across the polar wastes, when icy waves slap against the cliffs, herds of walrus gather on the ice floes and rest peacefully. In the late spring or early summer, mother walrus gives birth to one or two babies and with almost human love cuddles her young tightly against her ponderous warm body, using her long ivory tusks and front flappers to tuck baby in and shelter it from the Arctic cold. So baby walrus survives easily and normally just as other babies do in more favorable climates.

Some birds thrive in ice-bound regions too. How can penguins, those rather primitive flightless birds of Antartic live and rear their young on the cliffs of that ice-bound continent where temperatures range from 40 to 80 degrees below zero?

Very simple, says Emperor Penguin, if you just know how.

The Antartica penguin is a rugged creature even though he does look like a little gentleman in a full dress evening suit. The female lays a single egg, then papa penguin (the Emperor) in true parental fashion shares the responsibility to keep that egg off the ice. He and his empress take turn holding the egg between their feet, cuddled close to their warm bodies until their downy little chick is hatched often in the darkness of the Antartic winter.

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EDITORIALS

THE LAWS OF GOD

IN A LETTER of a political nature, Judge Light sometime ago, brought up the question of the "Laws of God." Aside from all political issues with which he was dealing, I think this touches upon something very basic and fundamental, and I agree, as I invariably do, with his philosophical viewpoint in principle. Personally, I have little faith in any political or economic panaceas as permanent corrections for the evils of our age or any other, for these things are but the froth and foam which rise to the surface of society in the fermentation of human evolution, and, I think the same can be said for creeds, dogmas and theologies in the field of religious endeavor. The best political and economic system that could be devised would be corrupted as long as the hearts and minds of men are perverse and selfish. Water can rise no higher than the level of its fountain source and the tragic state of human society today but reflects the height, or rather the level, of man's spiritual evolution. The world is as it is simply and only because men have made it so, due to the fact that they do not understand the basic laws of Universal Nature and their own being. If they did they would realize the futility and spiritual insanity of all selfishness, the basic evil and supreme hall-mark of ignorance.

The laws of Nature, as Judge Light stated, are the laws of God, so-called, not because they were objectively formulated and decreed by a personal God as many good people still believe, but because they are habits of Universal Nature, the essential characteristics of Divinity which is at the heart of nature. Beyond this point, all speculation as to the nature of God and the "laws of God" is futile

and beyond the comprehension of the human mind. Through religious miseducation man has come to look upon life and himself as things apart from God, a super-natural creator who plays the role of absentee landlord, and with whom he must deal through agents. The word super-natural should be stricken from the vocabulary of man, for Universal Nature includes All, and the idea that anything can exist above and beyond Boundless Infinitude is meaningless. God, or Divine Intelligence, must therefore of necessity be the essence of Nature rather than an extra-cosmical or so-called super-natural Being. The "Laws of God" is a term frequently used by religious spokesmen with little regard as to its deeper implications.

Purely speculative dogmas, at variance with the known laws of Nature, all philosophical reasoning, and even common sense, have been presented to man as the "laws of God."

There is not an atom, creature, or star of Boundless Infinitude whose very being and consciousness is not rooted in, and an expression of, Universal Consciousness, or what men call God, as countless hosts of entities pursue their evolutionary journey through the work-shop and realms of nature. It cannot be otherwise or they would not exist. When men are unselfish, kindly and compassionate they reflect the inherent divinity within themselves instead of allowing themselves to become enmeshed in the mire of materialistic and selfish desires, and build into their character that accumulated wealth of spirit, man's only permanent possession and the only one in which true happiness can be found. When stripped of the tinsel and trimmings, Religion per se is just that and nothing more, and it is the only philosophy of life that will stand the test of time and experience. Creeds and theologists come and go with every age as men attempt to dramatize the trials and sufferings through which the human soul must pass on its journey toward perfection. Every religion has had its legendary hero which but symbolized the Divinity in Man, the only constant and enduring factor amid the changing forms of religion and external observances.

Men follow the particular pattern of worship—or none at all—in accordance with their understanding of life and spiritual development. Whatever they may profess outwardly will have little influence upon the impersonal and inexorable laws of Universal Nature, for it is the moral and ethical aspect of their daily lives in relationship with their fellowbeings and their own higher nature which alone determines the spiritual progress they have made. Every act and thought is a seed of destiny sown in the fertile field of time and space, the ineluctable results of which, for weal or woe, can no more be set aside or side-stepped than the laws of Universal Nature can be declared unconstitutional.

On that day when religion will rid itself of the idea of a personal, super-natural God and creator who arbitrarily imposes suffering upon man, his own imperfect handiwork, and recognizes the fact that Divinity is the heart of Nature itself and not a thing apart, and that it is man alone who stupidly inflicts suffering upon himself and his fellow men by his spiritual insanity and violation of the ethical and moral laws of his own Inner God, perhaps the Sons of God will create a happier world.

WE PROGRESS BY CONSCIOUS LIVING

AND HOW SHALL we escape the contagion of evil? (for there are diseases of the soul as infectious as those of the body). Not by isolation or flight, but by gaining increase of wisdom and strength; thus may we become fit to resist evil. It is by means of conscientious *living*, more than by any amount of study and meditation only, that we progress, that our strength grows.

There are those who, though devoid of great intellectuality, yet, through conscientious living, unconsciously dwell upon a higher plane of being than others, endowed with greater mental powers, and superior knowledge and learning; for there are things that we may learn through the emotions better than by reason alone. We

cannot grasp the full meaning of anything quite impersonally, with only the intellect; life must actually bring us into contact with it; it must touch our sensibilities as well, in some way or another. By means of intuitive perception, and not by intellectual effort, do the subtle beauties of the spirit manifest themselves to us.

Only by the aid of sympathy can we learn true wisdom, for the heart that does not feel, cannot vibrate in harmony with what it does not hear or understand.

HOW TO HAVE ABUNDANT ENERGY

THE THREE KEYS: There are three Master-Keys to PHYSICAL VITALITY:

1. Positive Living
2. Positive Thinking
3. Positive Action

POSITIVE LIVING. This means living in harmony with the basic laws of nature, as they are. It means doing those things that build ENERGY. We find that deep, rhythmic breathing is most important. Pure, fresh air contains a kind of "Electronic-Energy" which stimulates LIFE. We absorb this life-energy with every breath of air we take into our lungs. The greater our capacity to breathe, the more alive we are. All forms of exercise and recreation cause us to breathe much deeper than normally, which enables us to absorb a much greater supply of the energizing element from the air. Ocean air is best, mountain air next best, for "vitalizing" purposes. Remember, fresh air is ENERGY.

FOOD: Although fresh air is more essential than food, the question of diet must not be neglected for building Physical-Vitality, Keep the dietary adequate, wholesome and simple. Nearly everyone eats too much, and this wastes life-energy. Only that part of your food

which your body is able to *assimilate*, can benefit you. Some people are continually "fatigued" because they eat much more than they are able to utilize, and their body uses up valuable energy in getting rid of the excess food. Other people mix too many foods at a meal, and thus slow-up the digestion. The solution of both problems is to BEGIN TO EAT LESS, AND BREATHE MORE. At the same time drink more water during the day. From 10% to 25% less food than you have been eating will produce a "step-up" of energy. The Formula is: Less food plus more air plus more water, equals greater vitality, energy and alertless.

ENERGY DIET: Another wonderful secret for more energy, is to reduce your intake of starches, sugars and fats—but increase the amount of PROTEINS and GREENS in your diet. Too much starch, sugar and fat tends to produce a feeling of "lassitude", and "fatigue", whereas proteins and the chlorophyl of green salads and vegetables RELEASE the life-energy within the body, into dynamic activity.

POSITIVE THINKING: According to your thought, so are you. Stop right now and check your thinking. Is it predominantly negative or positive? Remember, "fatigue" is negative, and "energy" is positive. The more constructive your thoughts are, the more ENERGY your physical body will generate. Think of the universe as a great "ocean of energy" and your body as an electric dynamo for that energy. Hold the thought that you are "filled with vital-energy", and act in that spirit.

DYNAMIC MENTAL ENERGIZERS: Enthusiasm, Joy and Interest are the 3 dynamic "energizers" in your thought world. We must realize these positive qualities in every phase of our daily life. The way to do this, is to first take the idea of "Enthusiasm", and hold it in your mind as clearly and firmly as you can. Enthusiasm means "expressing life", so see yourself in your mind's eye, as being *vibrantly alive.*

Each morning, just after you wake up, say to yourself "I express life abundantly!" During the day, carry the Mental Picture of JOYOUS LIFE-EXPRESSION, in your conscious mind. Start enjoying life, each moment of it. Live minute by minute, that is the secret. Bring all of your ATTENTION into the present moment, and focus it entirely on what you are doing NOW. Live fully in present time. Never look back and lament over past experiences. This only scatters your energy. Live in the NOW. Attention stimulates INTEREST, and that generates joyous enthusiasm and self-expression that is natural and positive.

WHAT YOU DON'T USE, YOU LOSE: In order to get more energy, we have to first USE what energy we now have, whether it be much or little. Physical energy level depends on how much of a natural demand we make upon the body. By gradually increasing your demand for energy, the body will grow stronger and more responsive. Then the current of LIFE-ENERGY in the body becomes more vital. Moderate exercise and recreation should be made a regular part of living.

RELEASE PHYSICAL PRESSURES: Doctors find that "kinks" in the human spine will reduce the level of Physical-Vitality. Any pressure on nerves acts directly to shut-off the inflow of energy impulses along the nervous system. It is wise to make sure your spine is in good adjustment.

HOW TO AVOID FATIGUE: Fatigue—that "exhausted feeling"—is the bugaboo of millions of progress-minded Americans. Research scientists tell us that fatigue is the result of too great an accumulation of "lactic acid" in the muscles of the body. Now, this is certainly true, but on the other hand, there is another aspect of fatigue which is not purely physical, but MENTAL. In other words, we believe that the great majority of cases where people complain of a chronic "tiredness", are due to a particular kind of mental attitude which brings on the physical symptoms of fatigue.

We know individuals whose Energy-Level is extremely limited. They tire quickly in whatever they are doing, and are themselves at a loss to explain why they lack the energy they require to do a good day's work. When they have an opportunity to enjoy an evening of relaxation and recreation after work, they have so little pep left that they might as well remain at home.

Several factors enter into the above picture, which must be considered to get a more complete idea of the problem and how it can be solved. First, is the body organically healthy? Naturally, poor health reduces the sum total of energy. After all, the body machine has to be in good working order before we can expect it to function smoothly and tirelessly.

Second, is the *diet* a *vital* one? Food can either obstruct the energy-expression in the body, or facilitate it. If you eat the kind of foodless foods that clog and constipate the intestines, there will be a considerable "Energy-Drain" produced by the *overretention of wastes* in the system. Food has to be kept moving along the digestive tract, and eliminated without undue delay. Constipation should be overcome.

Third, are you mentally optimistic? The mental side of chronic fatigue is mainly a matter of your outlook on life. Various things, such as your job, your self-confidence, your success in the past, all combine to determine your mental attitude. Undoubtedly the greatest single factor that brings on a feeling of "Tiredness", is a sense of FUTILITY. As a man thinketh in his heart so is he.

Futility means simply a sense of defeat. The attitude of "what's the use?" overwhelms the individual. Regardless of the efforts he or she makes to accomplish the duties of business, social, and private life, the results do not come up to personal expectations. To the one who has this sense of futility, it seems that nearly all his efforts are in vain.

Once this negative attitude establishes itself in the mind, the

Subconscious Mind begins to react to that "what's the use?" suggestion, by depressing the vital energy in the body. Your deeper mind—the Subconscious—is, you see, much more impressionable than you perhaps realize. That is why it is very, very important to avoid giving it the wrong kind of suggestions. Be eternally vigilant in your thinking and in your spoken words. Never say or think anything that you do not wish to materialize in your life as a definite fact. Keep your thoughts *Positive*.

LEARN TO RELAX: Physical-Energy is the result of a certain degree of muscular and nerve tension. That is, nerve impulses manifest mainly when the body is in a state of activity. There is a natural cycle here that you should know about, in order to generate a maximum of vitality. It is this: Tension is followed by relaxation, which is followed by tension, then relaxation, etc., etc.

The point to realize is that what we call "Energy-Expression" is always preceded by physical tension. But in order to manifest the right amount of tension, one has to have adequate relaxation of the body. Learn to relax completely before any physical exertion, and then immediately after it, if possible. By doing so, you maintain the natural Cycle of Vitality. Your muscles and nerves are always much more efficient after a rest.

WHEN TIRED, DO THIS . . . Here are practical remedies for that tired feeling:

1. Get off your feet. Lie down on any convenient flat surface, your bed, the floor, the ground or on a slanting board. Lift your feet up slightly higher than your head. Remain resting thus for at least ten minutes, completely relaxed.

2. BREATHE. Exhale completely by contracting your abdomen and letting out all the air in your lungs. Hold your breath for a few seconds and then inhale air slowly and deeply. Again hold the air in your lungs for a second or two, and slowly exhale.

Now inhale again, as you take in the air, say to yourself

mentally, "This is new life, new energy, new vitality." Hold the breath for seven seconds, then slowly exhale. Be sure to concentrate your mind on the above affirmation while you are inhaling and also while holding your breath for seven seconds.

The principle that you are utilizing in the above Technique is self-suggestion. When used as shown, a deep impression can be made upon your Subconscious Mind. It is the Subconscious which maintains automatic control of energy-release in your body. Do this several times, and the remarkable re-energizing effect will please and delight you.

DRINKING VITALITY—It is a wonderful habit from the energy as well as health standpoint, to use fruit and vegetable juices between meals. A large glass of carrot, celery and cocoanut juice, for instance, will do wonders towards boosting your energy level during the day. Juices are rich in natural sugars which "step-up" energy.

If you are of a slender build, vegetable juices will be more helpful than fruit juices, in normalizing your weight. On the other hand, if you have a tendency toward being overweight, stick to fruit juices rather than vegetable juices.

HOW TO BANISH MENTAL DEPRESSION:

Always remember this basic fact: The mind and the body are inter-related, not separate units. Therefore, anything which improves the body, improves the mind . . . and vice versa. All ill or depressed feelings are due to a depletion of NERVE ENERGY. All forms of physical recreation or exercise, increase the depth of your breathing. Deep-breathing increases Nerve Energy, as a little prac-

tice will quickly prove. Mental depression will respond to fresh air. Therefore, brace up and *breathe.*

A depressed mind is often the result of constipation, and many cases of extreme melancholia have been remedied simply by remedying the constipation. This fact should not be overlooked. When mental depression does not respond to improved diet, deep-breathing and better elimination, the cause of it is most likely an inner conflict within the mind. Proper psychological techniques will then help in resolving such mental conflicts.

SUMMARY OF IMPORTANT POINTS:

1. PHYSICAL CONDITION. Poor health seriously affects the mental state, and the energy-level. These rules should be obeyed: Improved "Energy-Diet, moderate recreation, adequate rest, and periodic examinations by a competent physician.

2. STOP BEFORE EXHAUSTED. When on the job, don't push yourself to the breaking point. Take a few minutes rest period at intervals during the day. Develop a rhythmic method of working and learn to stop *before* you become exhausted, not after.

3. THINK ENERGY. The mental factor is always dominant. Do not allow yourself to dwell on the idea of fatigue or lack of energy. Instead, break that negative pattern by sheer force of will. Simply assume that you are brimming with energy, that the universe has an unlimited supply and you have access to it. Act as though you ARE vital and energetic. Start a POSITIVE pattern.

4. PROTEIN AND CHLOROPHYL. Be sure to get plenty of energy-building protein foods in your daily meals. This means meats, eggs, nuts mainly. Balance these foods in your diet with an ample amount of *green* salads, and the use of *green* vegetable juices.

The Eskimo Artists of Cape Dorset

Pierre Vernier

A NEW FORM of artistic expression which draws its inspiration from nature and recalls, in its sense of movement, its simplicity of line and humour, some of the famous prehistoric rock drawings found in the caves of Lascaux, Altamira and the Hoggar, in the Sahara, is developing in the north of Canada, amidst the snow and ice of the Hudson bay. This art form is the sealskin stencil and the stonecut print, perfected by the Eskimos of Cape Dorset, a tiny community off the southeast coast of Baffin Island.

The Eskimos are one of the most widely scattered peoples on earth. From prehistoric times, their wanderings have led them from northeast Asia, across the Arctic wastes of America, to Greenland. And at all times, they have felt the need to express their feelings about the world around them, their life and their religion. Their art has taken three predominant forms: stone and ivory carvings incised drawings on stone and bone; and the working of skins.

The Cape Dorset Eskimos, in particular, are famous for their expressive stone and ivory carvings which in recent years have been exhibited in art galleries throughout the world. There are about 300 Eskimos in the Foxe peninsula, an area extending over some 18,000 square miles in southeast Baffin Island. These semi-nomadic hunters come to sell their seal, bear and fox skins at the trading post at Cape Dorset where a few Europeans have settled, including a teacher, a male nurse and the Northern Affairs Area administrator, James Houston, who was trained as an artist and is keenly interested in the Eskimos' work.

In this isolated spot, remote even by Arctic standards, the Eskimos have created what for them is a new method of artistic

communication, although it derives from ancient techniques and makes use of traditional materials—soapstone for engravings and sealskin for the stencils.

THE TECHNIQUES

With these simple tools, the Eskimos have succeeded in expressing the poetry of the Arctic wilderness—the rhythm of wild geese in flight, the power of the sea beasts, seals or narwhals, the stampede of a herd of muskoxen. And they also relate their dreams. The designs are primitive, but stylized, subtle and humorous, and astonishingly 'modern' in treatment.

The artists, most of whom are illiterate, have a natural flair for composition and for caricature without ever degenerating into vulgarity.

The soapstone (steatite or serpentine), used for engraving, is first flattened and polished. Then the artist etches or carves the

forms or designs he wants to reproduce. The stone block is then inked and covered with a fine sheet of paper. By rubbing gently with the fingers or with a small tampon, the artist achieves the desired effect. The method is slow but produces more sensitive results than any printing press.

Eskimo craftsmen take only a limited number of prints of each engraving. Once the prints are made, the surface of the block is repolished and a new design is drawn. About ten designs can be cut from one block.

The stencil method is newer. At first experiments were made with paper stencils but the ink ran and spoiled the design. The Eskimos then had the idea of using stencils made from sealskin which, being water-repellent, would resist the paint where paper would soak it up.

For centuries the Eskimos have decorated their clothing with patterns made from pieces of skin of different shapes and colours. What they now thought of doing was in fact the reveres, cutting out patterns in the sealskin and forcing paint through the openings to form designs. The work is very delicate. Sometimes only one stencil is used for a design, sometimes a number of overprints are made.

COLOURS USED

Several combinations of colours can be used with this method. Only two colours of ink, red and black, are actually prepared in Cape Dorset. Red is made from ironrust: locally found iron is placed in water which turns a brownish-red colour. The thickest part of this liquid is then mixed with seal oil to produce red paint. Black paint is obtained from the residue at the bottom of a seal-oil lamp. Besides these two colours, traditionally used by the Eskimos for centuries, a certain number of commercial inks are used. Special knives and brushes of polar-bear hair are made by the Eskimos themselves.

The Canadian Department of Northern Affairs and National Resources has helped the artists on Foxe Peninsula by supplying them with paper and inks and by constructing a small centre at Cape Dorset where the nomads and those who live in isolated camps in the interior can come and make their prints and receive expert advice. When an artist carries out a design and does the printing himself, his signature—in the form of an ideogram—appears alone on the print. If he produces the block and another craftsman does the printing, the two signatures appear.

The department of Northern Affairs has been especially active in making the work of the Eskimos known throughout Canada and in other countries. At the end of 1959, the Cape Dorset artists set up their own co-operative and asked the Department to act on their behalf in exhibiting and selling their prints. A committee was formed of representatives of the National Gallery of Canada, private dealers and individual art collectors, a catalogue was prepared and an exhibition, held in Montreal at the end of February 1960, was enthusiastically received by both the public and art specialists.

A second exhibition, organized shortly afterwards in New York, was equally successful. On the first day, the organizers were flooded with telephone calls, telegrams and letters from directors of museums and art galleries and from individual collectors in all parts of the United States and Canada. The very next day the stock of prints was sold out. The price of engravings ranged from $10 to $45, but works resold later for as much as $500.

Among the buyers were many of the biggest museums and art galleries in North America, including the Museum of Modern Art in New York and the National Gallery of Canada which last summer sent a complete set on tour across Canada, while negotiations are at present underway with the American Federation of Art to exhibit the 1960 collection in the art galleries of major centres in the United States.

According to James Houston, the Northern Affairs administrator in Cape Dorset, this new and natural development of a graphic

art, growing out of sculptural one, is causing a renaissance among the Eskimos. These men and women, some of whose names are already well-known—Tudlik, Niviaksiak, Iyola, Kananginak and Kinoajuak—lead lives remote from artistic trends and influences and have had no formal training. They live close to nature, following their traditional existence as hunters, dependent upon the wind, the ice and the long Arctic night.

Few of us will ever visit their country, or speak their language; but through their pictures they can tell us something of their daily life, of their thoughts and their dreams. (UNESCO)

LIFE IS NO FORMULA, nor a pretty annex to the exact sciences. It avails itself of mathematical, physical and chemical systems; it does not transgress their laws. But, law-obedient, employing every resource of the inorganic world, it is yet, throughout its length and breadth, as individualistic, versatile, complex, and imaginative as creative genius can be. No man can look at an acorn, and foretell the shape of the tree to be.

What runs in the plant world, runs in the sister realms with the same unpredictable forward surging flux, and where the currents are confluent, development seems carried far beyond the borders of the mathematical or the logically probable. Here we are among life's most delicate and inextricable relationships.

For the fates of living things are bound together, and a wise man can grow wiser, learning it. The perilous balance, the dangerous adventure, the thirst, the needs, the crashing end—they are impartially allotted to us all, tall man or taller tree. What we, the living require, is most of all each other. Progeny we must have, company, provender, friends, and even enemies. The whole long vital experiment on earth is symbiotic by chains of cause and relation past glib explaining.—Donald Culross Peattie

Awakening to Truth

N. Sri Ram

AWAKENING is always to Truth, that is, to what exists or is, as distinguished from what is merely imagined. That is a definition of Truth which anyone can follow. I sleep and am oblivious of the things around me. I wake up and then I perceive those things, the environment or the situation in which I stand. Thus being awake is really being aware, to be receptive, to be responsive to things, to take them in. If there is something in front of us which we do not perceive, then either it means that our attention is flowing in some other direction, or that the particular level or layer of consciousness in which that fact has to be registered is asleep and not awake. We are all of us awake in certain areas of our consciousness but not in others; we are awake to certain things and not to others.

We are certainly awake to the concrete facts of our environment —we can see the trees, the walls and the things of our everyday world. We may not be awake even to this environment altogether but at least we function at that level effectively; we can distinguish what is real from what is false. But we may be blissfully or unblissfully oblivious of many other things—beauty of different sorts, the proportion in so many things, the morality of certain actions — although it is a matter for deep inquiry what morality really consists in — the expression on someone's face, the trend of a development, the significance of some phenomenon in Nature.

It may be thought that all this is subjective, whereas awakening can only be to concrete objective, indisputable facts. But is that so? What we speak of as the significance of a thing is perceived or realized only within ourselves. Can we therefore say it is unreal?

Each one has his own private thoughts and feelings, and there may be truth in them or untruth, mere imagination and phantasy.

Let us consider the perception of beauty. It has been said that "Handsome is that handsome does." In the same style, one might say, "Beauty is that beauty thinks," meaning thereby not thinking beautiful thoughts but thinking that something is beautiful. That is, you look at a thing and if you think it is beautiful, it is beautiful. But is that view correct? Or is beauty, whether of form or color, in sound or movement, in thought or expression, also beauty of soul, something which exists absolutely in its own right, like God of whom men may have different notions? In other words, is beauty something which exists by itself, apart from what a person may feel or think as beautiful with regard to a particular object? Is beauty part of truth or merely a matter of opinion? This is not a question to be disposed of offhand but to be considered very carefully by each one for himself.

We see that primitive people like certain things. But tastes and values change as they advance. When we were children we loved certain things, but we do not care for these things at present. We might consider ourselves to be more cultured or more sophisticated and spoiled. But growth in the natural process obviously means a development of perspective, a change in values, a feeling for harmony and proportion, a sense of appropriateness, a capacity to take a synthesized view. Along with all this there is a change in our judgment or feeling as to beauty.

I would like to say incidentally here that the beautiful is not necessarily the gratifying, because when a person is in search of mere gratification, even that which is crude and vulgar will appear acceptable to him; it may seem lovable.

If we think of one element in beauty, namely proportion, this may be regarded as a matter for calculation, purely mathematics. But is there not in proportion something indefinable, which is *felt* by the artist, by which we are also affected when we come within the precincts of say a noble piece of architecture? We cannot say

why we are affected, but we look at the length, breadth and height, and in some subtle way our sensibilities are touched. It produces a particular effect which is not due to thinking and it has to have just those proportions in order to produce that effect.

All this suggests that there can be validity or truth in what we apprehend subjectively. Of course there can also be falseness or illusion in it. But I feel that there is such a thing as true beauty, a really beautiful proportion, a true or pure feeling with regard to a thing, a standard or ideal which we may call the Divine thought with regard to it, to which we may approximate from a distance; or in the place of which we may substitute an image of our own, as we do in our ideas of God. God may be an absolute, a universal Truth, or merely a projection from our crudeness and ignorance. Such projections are, of course, innumerable.

To know that we are projecting from a background, from ideas that we have acquired, which is very different from perceiving what exists in its own right, we must know our own minds. We have to become aware of its workings, of our motives, the subtle reactions, and also the source of these motives and reactions, which is in our memory.

All this we would probably call subjective, but really is it so subjective? Because even though it takes place within ourselves, in our minds or hearts, we are merely observing or perceiving what does take place. The truth of such an awareness, that is, an awareness of one's thoughts and feelings is less open to question than the truth that lies deeper, which involves the perception of significance, such perceptions as depend upon the fineness of one's capacity to feel and the purity of that feeling, not emotion produced by any mental activity.

A poet may respond to something in Nature—a tree, a flower, a waterfall or anything else. In so far as it is a pure response, not a construction of his mind, is it not also a way of perceiving the nature of the thing? It may be said: "It is personal, there is no

surety about it. Therefore we cannot call it Truth." But there may exist a way of apprehending the truth, which is pure feeling and not a construction by the mind. If we think about it, then that thought may be true or just a phantasy. This sensibility, the capacity to respond to the nature of a thing with a pure feeling, from one's being, gives access to a whole realm of perception and experience. What we feel in direct relationship to a thing, when we are not projecting any ideas, when we are wholly negative and sensitive, which is really a selfnegation, when we expose the sensitiveness of which we are capable to the nature of the thing, is very different from what we might imagine or build up in our minds.

In hearing beautiful music, if as soon as you hear a phrase or a few notes, you begin to think about it, the thinking stops the absorption. It is only when there is a purely receptive condition, without any ideas, that one takes in the beauty of it. In the same way only in a state of negativity one perceives what is to be perceived the truth of which he is capable. Such a pure perception of feeling is really the action of the human consciousness in its essential or true nature, not the mind which has been modified by many impressions, fixed in a network of attachments and has become conditioned in various ways; but unfortunately various influences, all elements of self-centerdness, enter that pure field and distort the vision.

To take another example: Let us suppose there is some one who has a fully developed intelligence and the capacity for understanding and he has never been to a slaughterhouse or seen any creature mutilated or killed. If with that nature which has not been hardened by various ideas and the influences which belong to those ideas, he first witnesses the spectacle of slaughtering something that is alive, that is sentient and capable of feeling, would he not react to it with an immediate perception of its horror without any such questions as are raised when people want to justify such killing? He would be affected in a way most of us are not. Similarly if a person is completely unacquainted with war, does not know what it is, has not thought about it, and then for the first time comes across the

idea that the other man might be mutilated or shot down just for a difference of opinion or for a piece of property, he would feel the monstrosity of it. We do not feel like that, because we have read about wars, we talk about war very glibly, and read about so many atrocities. Our minds have "supped full with horrors." We do not feel in the way in which a mind which is unspoiled and fresh would feel with regard to many things in life because of a pervading self-centerdness, which operates with such emotions as envy, lust, resentment and so forth.

A man may be extraordinarily clever as a general, cunning in the planning of strategy. Yet his mind not being awake outside a particular area moves only within limitations. It may be very quick in maneuvering within those limitations, but it is not the totality of the person's being which comes into action. While we sleep we dream and a dream can be exceedingly vivid. A somnambulist is asleep but moves about and does various acts. A person under a hypnotic spell may do various things with an intelligence that is paralyzed but he acts only within the limits imposed by the operator. So the mere fact that a person is acting in various ways and clever in such action is no proof that the whole of his being or consciousness comes into play. He can do all that with just a portion of himself.

It seems to me—I am thus qualifying so as not to be dogmatic—that all our thoughts and schemes, inspired by ambition, by lust, resentment and such emotions, are really like the vapours of a dream. They are comparable to a man's thinking and planning in a dream, where the person does not see the irrationality of his ideas and actions. Any strong craving produces a deceptive light in which whatever takes place is not seen in its true character or value. The man who is under the stress of some strong desire will plan and do things which, afterwards, when he is free from that desire, he himself will perceive to be stupid, or not so nice. Every desire creates its own psychic field which makes whatever takes place in that field, all the thinking, imagining and acting in it, a play of illusion.

H. P. Blavatsky wrote in *The Voice of the Silence* of three Halls, which are really three conditions, first the Hall of Ignorance, second the Hall of Illusion—she called it also the Hall of Headlearning—and thirdly the Hall of Wisdom. The world as a whole is really moving between the first two halls. It is partly in a state of ignorance or unawareness and partly in illusion. That is why we find people acting with such grossness, without any consideration such as in an unspoilt view would seem to call for the most delicate handling, the tenderest regard; they do the most outrageous things, because they are under the stress of forces which operate blindly.

A savage is one who is brutish but is he brutal knowingly? I would say he is not yet awake to certain things. His mind has developed certain lines of activity, he may track animals, forecast weather, and play some cunning tricks, but the rest of his nature, which is a field of potential activity, is still asleep. A part of his nature is awake and active, but there is an extensive field which is in a state of profound slumber. That is perhaps the case also with us, even though there may be much difference between a savage and ourselves. Is not progress not only a process of discovery of the external world, such as has taken place especially during this century, but also a process of uncovering ourselves, a continuous awakening in one area of our nature after another?

We are extremely active mentally but this very activity puts to sleep or suppresses the field of a larger awareness, out of which our activities should take their rise. We are active in the pursuit of certain things, but not awake to numerous considerations which would be taken into account if we had a comprehensive intelligence and susceptibilities not circumscribed by self-interest. We are unaware of the issues that lie at the back of our very activities.

In Indian philosophy, they speak of four states of consciousness: waking, sleeping, dreaming, and a fourth state which is trascendental. Now we can see that even in our waking the three states of waking,

dreaming and sleeping are represented. There is in each of us an unawakened layer or several such layers, and sleep reigns in those regions. There is a superficial waking and activities therein, that is the waking with regard to the concrete things of our world, including our ability to investigate that field. But in addition there is a good deal of dreaming in the life of each one, dreaming in the supposed waking, which consists of building castles, indulging in vain hopes, illusions of different sorts, phantasies, false beliefs, and so on. It is all dreaming, because it is so illusory. Just as the hot air in a desert throws up a glittering mirage, so we throw up so many schemes and fancies which are eventually found to be absolutely barren of reality. Is there not in us a strange mixture of three conditions, a so-called waking, a profound sleep in certain areas of our being, and this dreaming, light, darkness and twilight all together?

This mixed condition is due to the constitution of ourselves, which is spiritual or potentially spiritual in one aspect, psychic in another, and physical or material in a third. The spiritual is that aspect of being, of inconceivable sensitiveness, in which whatever takes place is of the highest significance and value. The psychic being is that aspect of our nature into which enter blind instincts, desire and the influences of desire. And there is the material aspect with which we are well acquainted. The intellect serves as instrument for all three. It is the psychic and material aspects which are predominant at present. The eye of the Spirit opens just now and again, and only in a few souls. The spiritual consciousness in others is asleep or in germ. The psychic nature is in full play and seems to hold the mind in thrall. The mind in relation to physical matter is fully awake and having its innings.

As matters stand at present we have progressed so far in evolution as to have come to a degree of self-consciousness which makes us very conscious of our rights. The general attitude in the world today is an unwillingness to concede except under pressure, and wanting to stand one's real or imagined ground and fight. This consciousness is good in a way; it has given rise to self-government

for so many peoples, equal rights for women, the rights of minorities, rights of labor, and, generally, the rights of man, including women, of course. To be conscious of one's rights is to be conscious of one's individuality, a necessary step in human progress. But we are not yet awake to the claims of all life to our affection and service..

To be individual is to be separate and we find at the present time an intensification of this separateness which takes numerous forms, expresses itself in different emotions and ideologies actuated by these emotions. It is the very nature of the mind to think in terms of separation and isolate itself. It is the tendency of the times for each one to enclose himself in a fortress, which is really a prison-house, of ideas, not only with regard to various matters of ideological or religious import, but also as to what he must have for his enjoyments, his rights in his home, the things he should possess, and so on, and so forth.

This individualism of the present time, which is usually considered a sign of robustness and progress, is really a barrier to the evolution of the deeper, finer nature of man, in which everything has an unrestricted expansion, like a ripple that expands freely when it is not hemmed in by limitations. Of this nature we know very little, and when it is occasionally manifested, it is not recognized as important by most people.

To live is to be conscious or aware in one degree or another. The impulse of life which comes from within, and is not a product of matter, gives rise to mind which in some ways is more than mere awareness, but at the same time less than being fully aware. When we think, the attention is directed to particular things, and misses the universal, the totality of our awareness inevitably undergoing a diminution. We think, because we are able to recall images from the past at will, but in this recalling there is a choice. We like to remember some things and push others away. What is it that makes the mind move in a particular direction? We move in that direction, by that route of associations, which will give us the most stimulation and pleasure, avoiding what is painful and unpleasant.

If you think of consciousness in its pure nature, without thought and without reactions, it can be awake or it can be asleep. Both in the waking state and in sleep we project images, which is to dream. The dream is more coherent during waking than during sleep. But there is also another condition, which is a condition of deep sleep in which there is no projection of images, no thought, at all.

When we are aware, that is, cognizant of what exists or is going on, we are generally aware only partially. Most of us are not aware of the processes of our own self and all that they mean. We merely react to things, and if we do so repeatedly, we become more and more conditioned for the same type of thought and action. Even when we try to see this process in ourselves, the awareness is only partial to begin with.

Much of our thinking, not only as to philosophical or religious matters but also as to everyday matters is automatic or mechanical. We form certain ideas to which we are attached and these ideas remain in our consciousness, and become connected with one another, and thus a certain mechanism is formed and begins to work. As this mechanism works automatically, that is to say, when we think and feel mechanically, the consciousness goes to sleep partially. The degree of attention or awareness demanded is diminished accordingly. When there is action taking place by itself, a person tends to doze. If he has to tend a machine, which works by itself, or sit in a car which drives itself, or when there is some kind of a repetitive movement or rhythm, there is little need for attention, and when attention is not demanded, it is withdrawn and therefore the person dozes or goes to sleep.

We are asleep as to many things, even when we are awake. We may be aware in one part of our minds but not aware of many other things. And there can be an active mind but active only within limits. It may move between two lines of an angle but everything outside those two lines is an area of potential sensitiveness, let us say, which has not yet come into action. There are people who act

extremely energetically under the dominance of a fixed idea, unable to see anything else. It is really the freedom of the consciousness in its own nature which determines the degree of its awareness.

The world has to awaken from its dream, its illusions and pet ideas. When I say the world I include ourselves. We are awake at the level of the concrete facts of our existence but largely asleep on the plane of moral issues, and in our real relationships with others, which are not mechanical but relationships of life and love, understanding and sympathy. The mind has to free itself from its attachment to sentation of every sort, physical, emotional, as well as mental, before it can become awake to the Spirit within itself. "Spirit" means Truth and Beauty in their infinity and absoluteness. We have to awaken to the truth about life, to its timeless beauty, to beauty in relationships, beauty in everything. We have to awaken to life's unity, to its delicacy, its sensitivity, to the respect it demands in every living form, in the least living thing. We have to awaken to our own illusions, which are the shadows of the prison-house, in which dwells that self which wants so many things, to enlarge itself, to possess, to control, to play a thousand and one roles, putting itself in a thousand and one postures. We have to awaken to the world in its subtle, more beautiful, spiritual aspect, which aspect is also in ourselves. Beauty within responds to the beauty without. When we respond to the beauty that is without, that beauty in some manner passes into us. It may not appear in us in the same form in which it appears in the external world but it dwells within us, in our souls, and will manifest its quality.

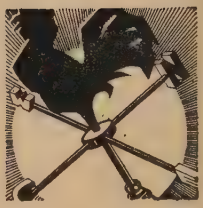
If we regard everything that is and everything that takes place, in the whole world, the cosmos, let us say, as a total movement of the One Life of which so many Teachers have spoken, then every movement, every phenomenon that pertains to life, must have a deep meaning, which it just indicates. It is probably to something like this that Plato referred in his famous allegory of the cave-dwellers. Every natural phenomenon is a hint of something else far more real, a shadow that bespeaks a reality.

The awakening which is to take place can come only when the mind is quiet and detached, not when it is in a furious whirl. It is only in that state, when there is a spirit of renunciation in the heart, that there can be an awakening to whatever there may be to the awakened to—beauty, significance, love, and whatever else. Every kind of preoccupation, every kind of activity which proceeds by its own momentum, that is, mechanically, every kind of tension which is like a stretched string that repels impacts, is a hindrance to the receiving of anything new from without or the coming up of something new from within ourselves.

When one is fully awake, that is to say cognizant in the whole area of his consciousness, as was the Buddha—the very word "Buddha" means the "Awakened One," "the Enlightened One,"—I imagine that waking, dreaming and deep sleep will all become one; that is to say, they will become synthesized into a fourth state which will include all the three—not dreaming and sleeping and waking in the ordinary sense. The waking will be a full waking in depth and comprehension; the dreaming will be dreams of intuition, flashes of Truth and Beauty, dreaming with one's pure heavenly nature from which only what is true to itself can emerge; and the deep sleep will be a fundamental repose, a state of utter calmness, in which all Truth is comprehended and abides.

THAT MAN, I THINK, has had a liberal education who has been so trained in youth that his body is the ready servant of the will, whose intellect is ready like a steam engine to be turned to any kind of work and spin the gossamers as well as the anchors of the mind; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all violence, and to respect others as himself.—Thomas Huxley

WEATHER VANE



OLDEST DOCUMENT IN HEBREW?

WHAT MAY PROVE to be the world's oldest document in Hebrew was discovered a few months ago at Yavneh-Yam, south of Tel Aviv, by archeologists of the Israeli Department of Antiquities engaged in excavating an ancient fortress.

About ten inches beneath the soil, the archeologists found fragments of a clay tablet which, when pieced together, proved to be a letter of fourteen lines, almost perfectly preserved and thought to date back to the 7th century B. C.

The letter, only part of which has so far been deciphered and translated, is from a peasant to his master asking for the return of a debt. The name of the peasant's master is not known but he lived in the reign of King Josiah of Judah.

After the traditional salutation: "May my lord the Prince listen to the words of his servant . . . "the text runs" . . . And he took the clothing of your servant, and all my brothers are my witnesses, who were gathering the harvest with me . . . my brothers will witness truthfully in my favor (amen). I am innocent (of all wrong) . . . "

The contrast between the careful lettering and the awkward phrases suggests that the peasant dictated his letter to a scribe at the entrance to the fort. The fragments were discovered in what must have been the guardroom, near the gate.

According to Mr. Joseph Naveh, of the Department of Antiquities, who was in charge of the excavations, a comparison of the writing with that of the Letters of Laish, which date from the beginning of the 6th century B. C., indicates that the tablet probably dates from the second half of the preceding century.

The discovery incidentally throws light on the history of the period. It reveals that King Josiah, to whom the peasant's master owed allegiance, had extended his power to the coastal plain of Israel, formerly the Assyrian province of Ashdod, and had established Judaean peasants in the area. Until now, it had only been known that Josiah conquered the north of Israel and part of what is now the Neguev.

FIRST TRAINING COURSE FOR AFRICAN JOURNALISTS

FIFTEEN AFRICAN JOURNALISTS are taking part in a training course on journalism which opened in Dakar on January 30. The course, organized by the Government of Senegal with assistance from Unesco, will last four months. Unesco has offered fellowships to a number of French-speaking African participants, with the aim of promoting international understanding in newly-independent States by improving the standard of journalism there. When they return to their countries, participants will give lectures and pass on to their colleagues experience gained during the course.

MOBILE EXHIBIT TRACES RUMANIAN HISTORY THROUGH ARCHEOLOGY

A SMALL MOBILE exhibition which traces the history of Rumania from the late Stone Age to the 12th Century A.D. through discoveries made by archeologists has been prepared by the Rumanian National Commission for Unesco. The exhibition consists of a collection of 70 photographs illustrating objects found during excavations, and historic sites which have been uncovered in recent years. The photos are accompanied by a booklet with a text in French giving a brief description of the historical back-

ground to which these relics are related, and captions for each photograph.

This is the first of a series of exhibitions being prepared by the Rumanian National Commission as a means of informing the public in other countries about various aspects of Rumanian culture.

BIBLIOGRAPHY OF SOUTH ASIAN MANUSCRIPTS

A bibliography of manuscripts on South Asia located in the United Kingdom is being prepared by the School of Oriental and African Studies at the University of London. It will contain private and family documents, government archives, paper of trade organizations, etc. (UNESCO)

HOW ANIMAL LIFE ENDURES FRIGID COLD AND TROPIC

(Continued from page 47)

This Antartic penguin is a unique example of adaptation to a radical change of climate. Ages ago when Antartica was a green and lovely land, penguins, flew out along the coastal shores. As the region's ice age came on, and ice covered the land, the penguin's land enemies migrated to warmer shores and these sea birds moved in and became hardy iceland birds. Here they stood erect and waddled over the ice on their feet, thus losing the use of their wings for flight, and their bodies developed fat to protect them from the cold. To cope with life at sea level, their bones grew heavier and stronger, and their wings gradually changed to flippers useful only in maneuvering on ice but entirely useless for flying.

The Emperor penguin, when full grown, often averages 40 inches in height and may weigh fully 80 pounds. Since the life span may reach 30 years and the body is healthy and beautiful, it seems self-evident that these ancient Antartic birds are now well adapted to and thoroughly enjoy life on this barren, bleak, ice-capped land of the far south.

Yes, the wonders of creation surpass man's ability to understand them.

WHAT IS MUSIC?

Norman Ingamells

IT WOULD SEEM that music is an activity of the Head of our solar system, his voice through man, his image and child. The Chinese teacher Confucius exclaimed, "Ah, music, sacred tongue of God! I hear thee calling, and I come."

Now first we must try to get an idea of what music is. Music may be sublime, mediocre, or positively injurious to man, according to its type or psychological content. The best music is the expression of man's highest spiritual joys. Then we have that popular music which expresses the mental and emotional experience of average humanity. Lastly, there is that definitely injurious music, such as the worst types of jazz, the lowest Negroid music, used to accompany voluptuous dance, and, consciously or unconsciously, composed to stir up the grosser senses in mankind. This is a true prostitution of the occult or hidden powers latent in sound.

In considering what music is, we should realize that musical sound contains and is an expression of the absolute fundamentals upon which a universe is built. A single or key note represents the one source of all that is—it represents life or the Eternal—God. This is the "key-note" of any ordered musical composition. As we listen attentively to a single note—say a deep note on a bell—we discover that at the same time as the original note is sounding, there are two other notes easily distinguished by a sensitive ear; these are called harmonics or overtones. These two notes, with the fundamental one, represent the primal Trinity of all things, and they form the first or common chord of music.

Now, by the aid of mechanical instruments we can discover that other notes are also sounding, the seven notes of our musical

scale. These in Philosophy and Theology represent the seven great spirits, Rays or angels, "before the Throne" or primal source of all. Also sounding out as overtones from our fundamental note are all notes used in music as we know it. We may note a correspondence in the white light, in which we have the three primary colours and four others, forming the seven colours of the spectrum and rainbow; from these seven come all the colour combinations possible. These seven sounds and colours form an unearthly body for these seven great Gods and vibrate at their rates. Further, we may note that sound is the builder of form, and it is this fact that makes possible the gramaphone record and the sound film. As music is performed, by the aid of various mechanical arrangements and devices, forms or images are recorded on wax and are afterwards copied on the record or film. Also, in the inner worlds, sound produces both colour and form.

God's universe of form starts with sound. We read that "In the beginning was the *Word*"; that is, utterance or sound, and it is from this vibratory beginning that the whole universe of primal form proceeds. Our Bible also says, "And God *said:* Let there be light, and there was light."

We find that all the fine arts, all great religions, philosophies and ceremonials express these same great fundamentals of Being, the "one source", expressing itself first as a trinity and then in a sevenfold manifestation. Shakespeare speaks of the seven ages of man; our week is of seven days; the musical scale has seven notes; there are seven colours; seven root races of men for our human evolution, and so on.

Thus from sound we have motion, form and colour (which means light), all the result of this one activity—Sound.

Good music is a splendid education for the emotional nature, but almost entirely neglected in the educational system of some countries, to the child's great loss. The emotions are the driving power of the human being, as steam is to the steam engine, and

without proper aid in this direction the child is left to guide itself on an almost unchartered sea. If a child is not well educated along emotional and ethical lines, it is almost sure to go astray to its own hurt, as a result of not understanding the emotional states it is bound to go through as one of the main constituents of its nature and growth. But it is not only the child who is affected by this unbalanced system of world education—the whole world is reaping some of the results of the over-development of the mind in comparison with the culture of the emotions. Some of the frightfulness rampant in the world to-day might have been avoided if the nations had received a balanced education. Mentally the nations are aware that many things are wrong, but their feelings get the better of them; hurt pride, ambition, selfishness run away with their better judgement, and we have discord and war as a result; these failings exist in all nations.

Now, good music and the other fine arts are the soul of culture —materialistic science and reading, writing and arithmetic are but the mechanical groundwork or scaffolding of culture. Confucius said, "If one should desire to know whether a kingdom is well governed, if its morals are good or bad, the quality of its music will furnish the answer." Thomas Carlyle, the Scottish sage, writes: "Serious nations, all nations, all nations that can still listen to the mandate of nature, have prized song and music as the highest; as a vehicle for worship, for prophecy, and for whatsoever within them was divine. Their singer was a *vates* (that is, prophet or seer) admitted to the council of the universe, friend of the gods, and choicest benefactor of man."

The Greek ideal of education considered that gymnastics and music, including rhythm and poetry, should be the only subjects taught between the ages of seven and fourteen.

The ideal of the arts (consciously or unconsciously to the teacher) is that by these external expressions of an internal experience we may lead the soul into harmony with Cosmic

Beauty and Order. A clear mind once said: "Live to learn, and in the course of time you will learn to live"—which is the fine art of fine arts.

In the East the music for different times and seasons is provided for, and the types are rigorously kept to by the highest musicians. Music for sunrise is not under any circumstances performed at sunset, spring music will never be performed in autumn, and so on. We in the West certainly have a distant approach to this condition of things, for we do not perform a funeral march at a wedding—though some humourists think we should. At least this maddened world of ours has not got to that yet, despite all its neuroticism in art and life.

When the East can sympathetically approach the Western system of music, and the West the Eastern, we shall have a whole new body of wondrous music—something we have never heard before or dreamed possible. The Western system is largely harmonic and the Eastern almost wholly melodic in its musical presentation. We have three seven-toned scales upon which almost the whole of Western music is founded—what are called the major and two forms of the minor scales. India alone has seventy-two seven-toned scales. The millions of India are quite familiar with sixteen of these, and their trained musicians have a working knowledge of forty and a theoretical knowledge of the whole seventy-two. Yet India has much to learn from our harmonic systems, of which they seem to be almost entirely ignorant.

Of course we have read how the Greek Orpheus and the Divine Child Krishna of India charmed and tuned man, bird and beast by their great knowledge and use of the occult power of sound and music. This is quite understandable when we know how every vibration stirs all matter and sets it in sympathetic vibrations. So the selection of the right types of music is of great importance. Music, being less material in expression than the other fine arts, may possibly express more easily the subtler aspects of

man's nature—the intuition and the heart. It may more easily than any other art give man a sense, even if but a fleeting sense, of his own eternity.

Now, the fine arts in their perfection are the expression of God's archetypal idea as to what we shall be in our perfection, and for moments they may tune us to that perfection. It remains our business so to live that we may at last live always in the perfection that we have felt through great art.

We see that music admits us to another universe, another state of being. Now, this universe is the universe of Spirit or Life. The very essence of God and man is one, and it is a consciousness of this vast Brotherhood, of the "unity of all life", that music may awaken in us. At moments we feel, as we listen to the greatest music, that the rolling starry systems have a unity with us in their matter and life, and we seem to feel and know that God is even more than our Divine Father-Mother; in a mysterious way we even feel that we and God are One. At present the nations are somewhat like fighting children, blind to their true destiny and to the bliss that awaits them, blind to the music of universal life and love.

We may safely say that the source of inspiration of the greatest musicians is always the intuitional or inspirational realms. Handel remarked that the whole inner heavens seemed to be opened to his gaze as he was composing his *Messiah*. Beethoven said that God was his song or inspiration, and on his writing desk he always kept an inscription from an Egyptian Temple, which refers to the Supreme and reads:

> "I am all that is, that was, and that shall be.
> No mortal hand hath lifted my veil.
> He is alone by Himself, and to Him alone
> Do all things owe their being".

That fine musician Mozart believed in the mind being more active when unfettered by the brain, as in states of meditation and

in sleep. He tells us that in some of these conditions time and space were transcended and that, in a moment of earth's time, he would hear or "conceive" a whole symphony or other great composition.

Wagner says: "There must be some indescribable inner sense, which is altogether clear and active only when the outward-facing senses are as if a-dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest and shows its function as creative calm; I can call it by no other name, I merely know that this calm of mine works from within to without—with it I am at the World's Centre."

All these are really states of union with higher beings. In considering the source of true music we cannot omit that order of beings called in India the Gandharvas or "Music Angels".

From available evidence we may conclude that a musical audience may be composed of a greater number of inner-world than of physical-world listeners. Other ceremonials and ceremonial arts are in the same position—they are so constructed that they affect beings in subtler worlds than this—and as to man, they may affect his soul more than his brain.

As, according to our great teachers, man and God are one, the larger and more important activities of man are the activities of the Solar Lord, and the music that is so prevalent in the world to-day is one of the preparations for that time when greater angels, are to use the fine arts for the educating of man to those finer states of consciousness that we now so rarely contact. The Devas or angels are to be the hierophants or conductors of the great musical ceremonials being even now prepared. These great angels will make themselves visible at these festivals, and bring with them hosts of lesser devas, who may or may not be seen by all. That would depend upon the degree of clairvoyance one might have, but all would feel their presence, which is perhaps more important.

The occult use of sound is most important: in the East it is used in a way that has far-reaching effects upon man. They use *mantrams*, secret or rather private chants with words for the human

voice. The mantram or chant has its presiding devata—a form or being of the inner world helpful to man. When man's physical and subtler bodies are made to vibrate at a certain rate he receives a response from the devata, and the chant is so constructed as to bring about this result more easily than seems possible by any other means. One of its effects is so to quiet man's physical, emotional and mental make-up that he is freed to give his attention to and receive impressions from the higher worlds.

We may sum up that, being vibratory, music—especially good music—sets into action the finer matter of our physical and higher bodies, eventually reaching the spiritual body and *its* "sense" organs, thus making it easier for the spiritual consciousness to impress itself upon us. Music is a powerful stimulant, in some cases literally amounting to an initiation into the beauty and power of the higher realms.

Great music is a safe method of gradually purifying and tuning mankind, so that it will eventually be able, without danger to itself, to awaken to the full the Olympian or spiritual fire at present fast asleep within us. A study of the ancient Wisdom and Occultism will reveal just what this fire and the awakening of it means. Awakened too soon, it may produce madness; but to one ready for its awakening it will bring godlike powers, such as genius of the highest order.

When this consummation arrives man will be free, strong, happy, and a vitally interested co-worker in our Solar Lord's beneficent love-scheme—"His Plan" for His marvellous worlds in which it almost seems we have too much free will. Yet some day all our discords will end in perfect harmony.

The Adventure of Living

Frances Fahnstock

EACH SOUL IS BORN with a deep seated desire for personal freedom, to express his own true self. This is the thing for which we were born. Personal freedom to express is a God-given right, with due regard for the rights of others ever uppermost. The only barriers, or limitations are in one's thinking and early teaching. There are undreamed of ways to rise beyond one's fondest hopes. Change WISHING into ACTION.

The sum total of a man's real wealth is his life's experiences, the only thing to be taken on his journey into the unknown. Every child should be taught that life is a gift. All of life is learning. Every action is an investment, or loss. Awaken the gift, the talent sleeping within. Look for your distant star, a goal which gives Life a meaning, a real purpose. The zest, the zeal and joy of achieving. All should have an outlet apart from the duties, responsibilities and obligations of earning a living . . . . something creative . . . . one's very own!

There is no profession so worthy, so truly blessed as that of wife, homemaker and Mother. However, without that Something, some creative self-expression, the continuous round of household duties, cares and responsibilities can become dull routine. Hence so much dissatisfaction, restlessness and unhappiness, so much needless suffering to self and others. There must be Something which gives dignity and expression to the inner longing of the soul . . . . which gives a sense of well being . . . . a work well done.

Take special effort during the crowded, busy years to keep the inner glow, the spark of individual creativeness, alive. Over

the years there will be a parting of the ways. There comes a time when each stands alone. Paths separate. Things familiar disappear. Little ones with their constant demands and attention do grow up and start their adventure in the School of Life. That is as it should be. One is then through with the obligations which have taken up so much time and effort.

But to stop living for a purpose is to stop living! We then enter a grand and glorious new birth, rich in the years of living and learning. Fortunate indeed are the ones who have kept their vision, the pilot light, aglow. Now is the time for self expression, enriching and blessing all.

Never stop growing, for now we can change longing into living . . . . make good use of the Golden Hours.

In the words of Alexis Carrel,

> "Life leaps like a guyser for those
> Who drill *through the rock of inertia.*"

OUR LIFE, EVER SINCE we became conscious of it, is a pendulum-like motion between two limits. One limit is an absolute unconcern for the infinite Universe, an energy directed only to the gratification of one's own personality. The other limit is a complete renunciation of the personality, the greatest concern with the life of the Universe, in full accord wth it, the transfer of all our desires and good will from one's self to that infinite Universe and all the creatures outside of us.—Leo N. Tolstoy

THE BRIGHTER the light of Truth which shines on a man, and the more obstinately he resists it, the more complete the blindness which he brings on himself.
—Komensky, The Way of Light, xi,11

THE RED ROSE

If I could grow as gently as a rose,
Bring as much joy to others as a rose,
How sweet life could forever be!
What wisdom that rose brings to me!

There it grows, without effort or strife,
Once a tiny seed, awakened into life,
Arose from the earth, seeking the sun,
It grew and grew, asking alms from none.

It matters not if snow or rain upon it spills,
That sturdy plant, its divine purpose fulfills.
Lovely red roses, their fragrance fills the air
And gladdens the hearts of all who share.

Humbly, silently, its goal is achieved.
That lovely rose unfolds its magic seeds,
Seeds of other red roses to be born again;
Thus the cycle of life goes on and on without end.

—Anna Verona Dorris

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. . . . No man can exist for long in a mental vacuum: some sort of cosmology he must have, and if it be not a good one it will be a bad one. Belief determines action and makes him the kind of man he is. If he believes the universe has no meaning, the probability is that he will live meaninglessly: if he believes that there is meaning and purpose in the universe, then his own life will have meaning and purpose.

—Leslie Belton

MODERN PROVERBS

There must be in those to whom burdens come and unused strength that needs exercise.

No one who sees his mistakes can be a hopeless case.

When people place their attention in the direction of food, form, or ceremonies, they are almost certain to end in ritualism and the loss of the real issue.

That we all have defects is quite certain, and a defect of one kind is no better than a defect of another kind.

We should do things because they are *the right thing* to do, and not because they will be of benefit to us.

Our "best" may not be great, but if the motive is there, even to hold our ground is victory.

The main point is, not *work* for an opportunity, but to *take it* when it comes.

A thing done, is done; no amount of irritation can change it. What is needed is a consideration of what led up to the doing.

One finds spiritual knowledge springing up spontaneously within him, not because of his mental exertions, but because of his "attitude of mind."

While we work, we grow; we grow most when our thought is so occupied with the work that we have no thought for ourselves.

All progress is made by a recognition of disabilities at first, after which follow steps for their removal.

If one cannot do what he would like to do, he can always do what he can. No one can do more than this. And doing this, he does *all.*

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Book Reviews

ALBERT CROISSANT

WILLIAM JAMES ON PSYCHICAL RESEARCH
Edited by Gardner Murphy and R. O. Ballou. Viking Press. 339 pp. $6

FOR THIRTY YEARS America's leading philosopher and psycologist was one of the country's explorers of psychic research. He challenged the orthodoxy of scientists, and indeed he dared to look at unclassifiable phenomena with eager interest.

The orthodox, conventional scientists of history, even more than those of our own generation, scorned and viewed with suspicion the few who, like James, dared to investigate pragmatically the awkward, shadowy field beyond the norma.

James, with unsurpassed reputation for character and intelligence, had the detachment of the scientist and the fervor of the pioneer. Impartially he investigated elusive phenomena. He felt the stories of psychic phenomena, no matter how trivial they might seem, were a matter of immense importance. In his lifetime not many problems were solved—nor have they been in our own day! —but the study must go on.

William James, born in 1842, always sought answers in all philosophical and scientific realms from fact and careful investigation. Few people realize that James journeyed to the Amazon with Agassiz on a scientific expedition; that he had exposed himself to the physiological psychology of Hemholtz. After finishing Harvard Medical School in 1859, he was asked by President Eliot to teach psychology at Harvard. This led later to experimental psychology and quickly to fame as America's greatest psychologist. His *Princi-*

ples of Psychology, written between 1878 and 1890, was the most notable work in the American field.

James, who had long periods of semi-invalidism, found much relief through Renouvier's philosophy that spontaneity is available to the individual who strikes out on a new path for himself, that he could recreate his own life, irrespective of material coercion. This is doubtless the basis of James' later interest in "mental healing", and in phenomena aside from materialistic, mechanistic caustation. He fought valiantly against bills before the Massachusetts State Legislature designed to end the attacks on mental healers by requiring licenses based on medical examinations. He had no reverence for preposterous theories; he saw the odious quackery in potent mediums, which was much more dangerous than mental healers. He saw the medical profession, ignoring what he believed to be instructive phenomena, and he saw that to force mind-curers to a State examination was to kill experiment outright. Instead, he pleaded for an open-minded attitude on the part of doctors, whom he saw blindly condemning psychical research with an air of moral and mental superiority.

To James, mental healing, psychical research and religion were manifestations of deep and important areas of the mind which should be investigated carefully. There were undoubtedly evidences where healing occurred through the influence of mind over matter, and where religious experiences were so real that an entire life was changed. Being a thorough pragmatist, James always thrust himself into the world of practical, concrete experience. He was not interested in constructing a *system* of philosophy. In no field was this attitude more necessary than in the field of psychic research.

He was happy at the founding of the Society for Psychical Research in London in 1882, and he played a leading role in forming an American Society a few years later. His wife had an experience with Mrs. L. E. Piper in 1885, and shortly thereafter he began his long series of experiments. His fine scientific attitude was once ex-

pressed in these words: "Anyone with a healthy sense for evidence, a sense not methodically blunted by the sectarianism of Science, ought now, it seems to me, to feel that exalted sensibilities and memories, veridical phantasms, haunted houses, trances with supernormal faculty, and even experimental thought-transference, are natural kinds of phenomena which ought, just like other natural events, to be followed up with scientific curiosity."

The courage with which he stressed the importance of psychical research, his acceptance of the evidence for telepathy; his demands for respect of honest mediums and for careful, long-continued, empirical investigation rather than reliance on anybody's prejudice or religious or philosophical opinions, provided encouragement to thoughtful people of the day. Whether continued existence beyond death could be proved or not by psychic research, the latter would expand our knowledge of the deeper levels of personality and the relation of the personality to the rest of the Universe.

Medicine, Psychology and other branches of science have shown that the academic mind is generally allergic to the whole field of psychic research, which makes the work of the Society for Psychic Research, formed in 1882, all the more remarkable. Its leaders—men like Prof. Henry Sedgwick, Arthur Balfour, Sir Oliver Lodge, Prof. Richet of France, Alfred Russell Wallace, Belfour Stewart, Edmund Gurney, F. H. Myers, Sir. W. H. Barrett, Sir William Crookes—with their careful, scientific analysis and caution, performed a great work in combatting common indiscriminate incredulity. The S.P.R. weighed all evidence with special care; it has been the one scientific body which has studied experiences and inexplicable phenomena which the orthodox circles ignored or scorned. Its cool impartiality has gathered a mass of carefully checked, cross-examined evidence. And, one day, all psychologists and hard-headed scientists will begin to appreciate the work.

Edmund Gurney, e.g., along with Janet and Binet, demonstrated the simultaneous existence of two different strata of conscious-

ness, ignorant of each other, in the same person. Automatic writing showed how an extra level of consciousness could be recorded, an important mark in experimental psychology. Gurney also showed in his *Phantasms of the Living*, through a careful search of 260 books for proofs of alleged psychical phenomena of witchcraft, that no first-hand evidence was recorded. In discovering 700 cases of apparitions, Gurney explained that the mind of the person undergoing a calamity was able at that moment to impress the mind of the percipient with an hallucination. Gurney instituted his "Census of Hallucinations" in asking over 25,000 people, persons that had ever heard a voice, seen a form, or felt a touch which no material person could account for. In England it was found that one person in ten had such an experience, at least once in his life. Mr. & Mrs. Sedgwick worked over 17,000 English returns and found that the cases where the apparition of a person is seen on the day of his death are 440 times too numerous to be ascribed to chance.

Mr. F. W. H. Myers' careful, learned studies in hypnotism, hallucinations, automatic writing, mediumship and all sorts of psychic phenomena may be summed up by this quotation from his works: "Each of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The Self manifests itself through the organism; but there is always some part of the Self unmanifested, and always, as it seems, some power of organic expression in abeyance or reverse."

Myers and Gurney and other members of the Society for Psychical Research worked with such careful conscientiousness that no sensible scientist could fail to respect them. Certainly the researches of the SPR respected the most careful rules of research; but "science" has heretofore shown intolerance of phenomena it could not explain. One wonders that a Universe so vast and mysterious and complicated could have remained so little and so plain a thing! Soon the scientists of the 19th century will seem like old-fashioned children.

Hodgson himself used to compare the conditions of spirit communication to those of two distant persons on this earth who should carry on their social intercourse by employing, each of them, a dead-drunk messenger.

Not many readers of F. W. H. Myers on Psychical Research know he was a lover of Greek and Latin literature, who made a living as an inspector of schools; a young skeptic well acquainted with evolutionary biology but always seeking an escape from the meaningless universe. Myers wanted to know whether the universe was friendly. He had many serious discussions on the subject and he wanted psychical research to throw light on the subject. His great book, *Human Personality and Its Survival of Bodily Death*, was the first great breakthrough into the world existing beyond existing science.

William James in reviewing Mr. Myers' work felt much drawn to it, but remained unsure that the subliminal mind can actually serve at the same time as the inspiration of human thought, as explanation to human evolution, as basis of mystical and paranormal powers. James was a loyal friend but somehow he never took the final leap into full acceptance.

Myers' view of the Subliminal Self is quite different from the usual conception of the human mind. It is like an enveloping mother-consciousness. It was so huge a conception that many fields had to be investigated: hypnotic suggestion, crystal gazing, automatic writing, trance speech, dreams, clairvoyance, thought transference. It was a huge many-sided field of mysteries and it is no wonder that many scientists thought there was no unity among them but only a melange of perversity and addiction to superstition.

But Myers strung together his vast amount of cases in a continuous, carefully-developed hypothesis. The word "subliminal" to him meant a heterogeneous region. Myers was not a strict logician, but he had a philosophical mind and a questing, scientific ima-

gination. Myers thought that consciousness had no essential unity; that what we call the normal consciousness is not even typical, for there are so many alterations, intoxications, varying states, "supraliminal" and "subliminal" variations that it is hard to define. Myers called attention to the vastness of the mental wilderness; he introduced for the first time many comparisons, classifications, hypotheses into a new field.

William James admired Myers' coordination and unification throughout the book; he admired Myers' way of assorting his voluminous arsenal of "cases" and facts. James thought that three things worked against general public recognition of Myers' scientific reputation: 1) the nature of the material he worked with; 2) his literary fluency; 3) his emotional interest in immortality.

This volume contains several of James' essays on the Theory of the Soul and on Religion and Immortality. Here we have a clear revelation of his quarrel with conventional scientists because he believed there were truths where scientific proof was not always possible but that we should perceive and examine them seriously.

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Art lies in the shadowy frontiers between reality and unreality. Art appears unreal, but it is not unreality; art has the appearance of reality, but it is not reality. The worth of art lies between reality and unreality. Painting and sculpture are arts because, while they aim at depicting real things, they contain something unreal. Even Yokiki (The most beautiful Chinese woman that has ever lived) was not without some defect in her person, and were she painted as she actually was, the result might contain some displeasing element. The same is true of drama; while aiming at reality it nevertheless contains something contrary to the nature of reality. This is what art is, and this art delights us.

—CHIKAMATSU of Japan

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